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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

VACATION DAYS.

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

Luther League Hikes

BY CARL HASSOLD.

OF all the enjoyable features of a Luther League perhaps one of the most beneficial as well as enjoyable is the hiking. It is on one of these hikes that the different individual likes and dislikes of the participants can be recognized. Here the camera enthusiast gets a chance to gain practical knowledge, the nature lover gets an opportunity to get close to nature, and the boy, the plain American boy, gets a chance to exhaust some of that superfluous enthusiasm and hilarity which has been stored up throughout the week at his school and other less strenuous and carefree occupations.

Naturally, these hikes are chiefly for the boys of the League, but less strenuous walks can easily be made beneficial and enjoyable for the girls.

The best and most beneficial hike is started early in the morning. No good hiker can be a sleepy head. Seven o'clock is not too early to make the start. In many cases the boys are fortunate to live near the open country, but in as many instances the country is some distance from the starting place. There should be appointed one or two more experienced fellows to act as pacemakers. At the beginning of the hike the pace should be lively and rather fast, because it is then that the body is best fit for the work, and in this way the destination can be reached before becoming too tired.

A fact which most inexperienced walkers do not know is that a lively pace is much less tiring than a slovenly one. Of course, if the walk is arranged more for the recreation than for the distance to be traveled, a game of baseball or the like can be arranged for the noon hour.

Although the term "hike" is used for walking in general, a walk is really not a hike unless it is over one day's duration. It is naturally most customary to take the one-day walks, and in this case it is advisable to go slow enough for each member to be able to enjoy the surrounding country in every detail. But if the hike is to last for several days a certain number of miles should be covered, and therefore the walking should be forced.

In the case of the one-day walk fifteen miles a day should be sufficient for the average group of Leaguers, while if the walk is to be a real hike and the boys are sufficiently developed, the walk should be made from twenty-five to thirty miles a day.

When long walking trips are taken, then walking becomes a sport. A sport which requires the same "sand," "pep" and "nerve" as any other sport, and there can be no better training than these occasional one-day walks.

Having the opportunity of living in the country myself, I have had the delight of cultivating the walking habit. Recently I went on a hike with a number of fellows from Philadelphia to New York, and it was then that the training showed. Physically able and physically fit seems to be an ideal for every American boy, and there is no way in which this ideal can be so thoroughly developed as in walking. Every muscle of the body is brought into action, and if anyone thinks it is a "goody goody's" game, let him try it.

That was the idea of most of the fellows that started on our New York hike, but they soon found out that to walk 106 miles in three days was not as easily accomplished as talked about.

Of course, the meal cooked over the open fire, the building of the fire itself and similar features of the walk all help to make the "hike" a most enjoyable feature for our Luther Leaguers.

At this time when we hear so much about preparedness, let us realize that to be physically fit is to be more than half prepared. Start these features of physical training early and be prepared to fight the battle of life with a physically fit body.

Impressions of a Luther League Camp

BY CARL HASSOLD.

FOR several years it was my good fortune to attend a Luther League camp. To speak fully and in detail of these camps would necessitate the writing of a volume, and as there is a very small and limited space in which to do this I will touch only on the chief characteristics of their nature.

Every true American boy has a great longing for life in the outdoors, but in order to derive the full benefit from an outdoor life it must be systematized and regulated by a responsible and efficient leader. It is this system which is the chief characteristic of a Luther League camp.

Too many of the uninitiated people have conceived the idea that camping is merely a big, long, lazy loaf. Sleeping in the open, cooking, eating, and idling away time are thought to be the occupations of a day in camp. As a matter of fact a camp is the busiest possible place a boy can spend his time. He is even busier at camp than he is at school. At least in camp his entire day is spent according to a fixed set of regulations.

It may be of interest to mention here the regular program of the day's events: 7 a. m., rising; 7:30 a. m., breakfast; 8.15, Bible study class; 9:15, tent inspection; 9:30, recreation; 11, swimming; 12, dinner; 1 p. m., rest hour; 2, afternoon recreations; 4:30, swimming; 5:30, supper; 6:30, rest; 7, camp news and stories; 8, evening services, and at 9, each bed contains its occupant.

There is no place in which a boy can "find himself" better than in a camp. The fact is if he doesn't "find himself" the other fellows will do it for him. Camp is no place for the quitter.

Of course the few days before camp opens are spent in discussing most enthusiastically all the "things I'm going to do." But soon the real experience starts, and "things as they are" take the place of "things as they seemed."

Blisters appear on the hands and feet, sunburn blisters appear on the shoulders, eight-thirty is not too early for bed, and four or five meals a day would seem about right. When these facts are in evidence, you may be sure that camp life has really begun. A few days' experience suffices to show up the good sports and the "bum sports." Then the mixing influence of the fellows shows its effect by making "good sports" of the "bum sports" and "better sports" of the "good sports." But don't let this last statement make you think that "sport" is everything at camp. By a good sport I don't mean only in an athletic sense, but an all around good fellow. When the baseball teams are organized, it will be a good sport that will be elected captain; the same holds true for all other lines of athletics. When the Bible class and clubs are organized it will be a good sport that will be president. When a successful social evening comes to a close it will be the good sport that will have played the stellar role.

The most important essential of a good sport is a good character. And there is a good "character manufacturing plant" and that is a boys' camp. It is here that the fellow must show his "inside stuff." The outside varnish and polish which can cover so much wrong in society these days does not hold good in camp. Whether it is the effect of the outdoors and weather, or this varnish and the knocking about it received, is not known, but at any rate the result of the camp life is that the boy goes home showing his real self rather than playing in the masquerader's role.

It seems scarcely necessary to mention the numerous educational values of a summer camp for the boy. The life in the open enables him to pursue his favorite hobby in a way which otherwise would be impossible. To be a good camper does not necessarily mean to be a good athlete, or a good student or a wood's craftsman. But it is the combination of these three that makes the A No. 1 camper.

A boy cannot leave camp without being a better athlete than when he started, neither can he be as clear-minded and resourceful if he doesn't go. The camp is not intended to make the boy an athlete or a student, but to make a man or its protégé.

The letters of the Luther League camp (L. L. C.) can well be used as a foundation for its motto:

L—Love.
L—Loyalty.
C—Character.

—

JEST AND JOLLITY

The Chairman—"Don't you think, gentlemen, in view of the high cost of living, we ought to increase our pastor's salary?" Vestryman—"That's all right. But don't pay him for overtime on his sermons."—*Life.*

How the Local League Can Add to the Effectiveness of the State League

BY MILDRED DUVAL.

CO-OPERATION is necessary in whatever we undertake and if only the local league would co-operate more with the State League, how much *more* effective the State League would be.

Just think, if we had no State League, composed of our individual leagues, there would not even be the uniformity in organization and methods that there now is and which we hope to better. We would emphasize differences instead of discovering something which is common to us all. If there were no state convention we would miss many opportunities for co-operation because a state convention should be a clearing house of ideas and methods. Local leagues ought to take advantage of the state convention and send as many delegates as possible, thus making the State League more effective. Each league reports its successes and failures and learns the successful methods and results of the work of others.

Luther League literature very often is not used by local leagues, either because its value is unknown or a want of practical methods of using it exists. The circulation of the LUTHER LEAGUE REVIEW could be increased by the State League, by giving the local societies a knowledge of the benefits of that literature. We need to read good literature in order that our eyes may be opened to the larger and better things of life. And a special reason for giving attention to religious books is because they develop the religious nature. What a man reads and thinks determines what he is. Good literature can have no other than a beneficial effect upon the individual. We should get at the heart of the matter we read, and learn to read it with mild and sweet reasonableness. If leaguers would spend their idle moments in reading church literature, they would add greatly to their knowledge and store of truth. Each member of a Luther League ought to be a subscriber to the *Luther League Topics* and conscientiously set apart a certain little portion of each day, say an average of half an hour, for the thoughtful reading and studying of a part of one of the lessons. How much more interesting the topic would be at the next Luther League meeting if he did this. He could discuss the topic and probably bring out new points. If each Luther League would adopt some plan to have their members study the topics, how much more of a factor the Luther League would become in the life of the congregation because the young people would then become educated into the spirit and the principles for which the Lutheran Church has always stood. If we all studied these same topics, and we should (for are we all not of the same truth and faith?) how much more united we would be.

The saying, "United we stand, divided we fall," is true in every case. Your league and my league ought to do everything possible to make the State League more united. There are so many benefits that we would receive if this were done, not to the Luther League only, but to each individual member. Our knowledge would be increased because we would get ideas from other leagues and not from our own league alone. Then too, if the organization, literature and methods of all leagues were the same our convictions would naturally be deepened because we would be connected with others in the same line of work. Also our spiritual life would be richer. We would have greater enthusiasm for the work and we would be able to see things from a larger viewpoint.

In regard to a uniform organization it should be spiritual and practical. All Luther Leagues should be based on the Word of God and the Augsburg Confession. It proposes Church loyalty and increased Christian activity, and places the emphasis on praying and working. As the Church's warfare is spiritual, an organization designed to be "Of the Church, by the Church, for the Church," naturally would be expected to lay stress on the spiritual. Luther's motto was "Pray and work"; it should be our motto, too.

A practical organization is necessary because it develops clearer Christian faith by encouraging Bible study and imparting a knowledge of our Church's history, doctrine, usages and missions. It trains the Church's youth for active service. Care must be exercised in the assignment of work. To secure a practical society in the congregation, three things are needed: a corps of good officers, a working membership, and some object or aim for which to work. To make the organization of Luther Leagues more uniform, a model constitution is published by the authority of the Luther League of America and it is recommended that it be followed whenever possible, especially by every new League.

(*Continued on page 12*)

Accurate Statistics in the Luther League or the Science of Statistics

BY SARAH R. MAYBERRY.
(Paper Read at the Pennsylvania Convention.)

SERVICE in the kingdom of God summarizes the intent of the life of every true Christian, of every confessed Lutheran, of every devoted Luther Leaguer. How we rejoice to feel that in applying our energy and interest to the working out of the problems of the Church of the Living God on earth we are about our Father's business, that we are in our very small way carrying on the work which the Saviour left for us to finish!

We glory to sing the words of the hymnologist, "Like a mighty army moves the Church of God." But do we pause to reflect upon the full purport of the simile, "Like a mighty army"?

The recent cataclysm has taught this nation the incalculable value of an organized army, trained and developed to the zenith of efficiency, not only in the big things, not alone in the sentiment of warfare, but schooled as well in every detail of military science.

A maximum of production with the most judicious conservation of resources is an economic law that has proved practicable.

If the nation has apprehended this reality, is not the time at hand for the Christian Church to adopt methods and policies which will effect similar results in her sphere of work? Nor is the Church utterly deficient in this respect. However, her systems need to be tightened so that her people may appreciate that accurate and business-like principles of administration are as vital to a healthy, vigorous Church life as to a flourishing condition in the world of commerce and finance.

In fact, we owe it to God, the author of this divine institution, that her material needs be looked unto and provided, not by indifferent, careless persons, but by those who, realizing the grave tenor of the purpose, with consecrated hands set themselves to these tasks.

It is with the purpose of devising means for expediting some features of the Luther League administration that this theme is before the convention today.

The very fact that our whole program is so replete with deliberations upon purely concrete problems of our Luther League testifies to the desire of the Church and her subsidiary organizations to move in well-ordered manner, so far as economic progress is concerned.

The Luther League everywhere stands for a union of what is noblest and best in the youth of our great Church. Were we as a society to show ourselves deficient in the management of material affairs, we should speedily enough antagonize these resources at our command, and automatically preclude their enlistment. Anyone who knows the young people of today will bear out this statement.

In that memorable sermon delivered by Dr. Henry Jacobs at the first holy communion service of the United Lutheran Church in Holy Trinity Church, New York, appeared this declaration, "When hundreds of thousands of Lutheran youths from ten thousand churches, having profited by the strict military discipline to which they were subjected, will return, with horizons widened and sympathies quickened, to be leaders in our parishes, we must be prepared for the infusion of new energy into our congregations." This is directly pertinent to the return of our young men to the Luther League. Unless we prove efficient in methods of advancement, we cannot hope to maintain the interest of these exponents of military discipline.

Is the method of the Luther League at fault? The subject, "Accurate Statistics," would not mar our program today if we had contrived the best schemes for discharging this feature of our work.

Nor is this a new problem. Examination of a report of the State Luther League convention of 1896, which happened to be filed among some accessible Luther League annals, occurs the following plea in the report of the president:

"One great need in the League is for more perfect organization. A closer relationship between the individual societies and the central unions is urged."

Is it not upon this doctrine of relationship of local societies to the more general bodies, the State and National Leagues, that the whole problem of reports and statistics rests?

A reference to a printed abstract of the proceedings of the State League in 1901 reveals a similar difficulty. We there read thus: "The statistical secretary reported next, and regretted incompleteness. He was hampered in his work because centrals and locals refused to respond to his letters of inquiry, and refused or neglected to send reports. He further suggested a better plan to obtain results by each cen-

tral having its own statistical secretary who would be required to report promptly to the state statistician."

Eighteen years have elapsed since this seeming discovery of a panacea for this particular ill. State statisticians have labored long and hard. The office of statistician has been created in many of our district and local leagues. In some instances the corresponding secretary serves in this capacity. Let it be borne in mind, however, that the so-called corresponding secretary should be a willing correspondent, which implies faithful and prompt response to every communication relative to the business matters of the League.

As a result of remissness in this respect (we want to refrain from employing the term "negligence" in matters of the Church) much postage has been squandered in the dispatch of follow-up letters and in other futile attempts to arouse individuals evidently indifferent to a right conception of their Christian duty. The ensuing discouragement wrought in the spirit of controlling authorities is by no means conducive to the best interests of the League at large.

Despite all this effort the national statistician felt constrained to say, by way of apology, in his report at the Buffalo convention in 1918, "Statistics are seldom, if ever, accurate." It is unnecessary to survey each intervening convention between 1901 and 1918. Consult the various convention issues of the LUTHER LEAGUE REVIEW and see for yourselves.

When the statistical blank reaches our secretaries, calling for a summarized, itemized report of certain features of the year's activities, some, we are proud to say, attend promptly, supplying every detail with all the accuracy within their power. We can divine the unfortunate attitude of others, "It is such a little thing; it won't make much difference if I don't bother. There are so many features of the blank that I couldn't answer anyway."

It is a true, solid fact that no chain can be stronger than its weakest link, nor can the Luther League thrive if its constituents view with indifference these little matters that contribute to the effectual working out of the whole.

You are stationed behind a large machine which is controlled by electrical power. A bolt slips or a screw becomes loose. It isn't imperative to adjust it; it is a "little thing." Would such a thought dare to sweep your mind? On the contrary, more quickly by far than you can sense it, your finger would involuntarily press the button to turn off the current, and with tool in hand you would tighten the bolt ere any serious or disastrous consequences could ensue. Yet it was but a "little thing."

Suppose that in the conscription of our large army in the recent war the boards of examination in various districts had been permitted to grow derelict in the submission of statistics to controlling officials. By such methods would the United States have contributed much to the winning of the war? Shiftlessness in these regards would have netted consequences as grave as an attempt on the part of General Pershing or Marshal Foch to conduct a campaign with no preliminary survey of the field.

Thus we could continue *ad infinitum* to enumerate reasons for care and consideration in "little things." The Master of all Workmen puts his stamp upon it when in the parable of the talents he makes the lord say to the servant, "Thou hast been faithful in few things, I will make thee ruler over many things." A scrutiny of the lives of great and influential men in history would disclose the fact that their progress was evolutionary.

In some conservative societies there has been an inclination to the belief that the spiritual and material sides of our church life are in opposition. Conversely it is only when equal weight is given to both that a perfect balance is maintained. It has wisely been said, "Business methods rightly used promote spirituality."

Furthermore, we would prove that as a form of composition this expository style employed in the compilation of tabulated forms and reports is not unusual or extraordinary. Rhetoricians unanimously divide all discourse or composition into four forms: Narration, Description, Exposition and Argument—Exposition, of course, being defined as that form of discourse whose purpose it is to explain or make something clear. Annually an instructor of these subjects would ask the question, "Now of all these forms of discourse which appears most natural in ordinary, everyday life?" After a brief reflection the answer inevitably comes, "Exposition." For are we not more frequently confronted with such questions as "why, how, when, where, what," etc., than we are asked to narrate an incident or describe an object in picturesque, highly imaginative language? In truth, it is at the basis of argument out of which grow the new theories. In this connection the student also learns to classify and divide a subject. Thus it is obvious that to fill out a statistical blank, supplying information or making a report in systematic form cannot be deemed difficult, because it is so different. It should then be the easiest thing in the world for a

League, no matter what its condition of progress, to write out a report of itself.

Now to what ultimate end do statistics serve beyond the mere enumeration of facts in a business-like way? Facts and numbers in themselves would avail nothing, were there not a larger end. We have already hinted at the doctrine of relativity, and it is in this connection that we must explain the general function of statistics.

The local society is at the basis of all development. In fact we must probe deeper even than the local as a unit; the integer is the individual. Putting it differently, every separate Luther Leaguer is a statistic, a factor in the local, the district, the state, and the national. The whole process of development is inductive, leading from particulars to generals. Without individual leaguers there would be no local, no district, etc.

As in society every individual has his own particular niche, and yet is not privileged to live unto himself alone (a thoroughly Christian principle) if the "summum bonum" of the social organism is to be reached, so in the Luther League leaders involuntarily develop who, in turn, will create more general organizations, the most influential constituents of which in their turn organize a more authoritative group whose leaders, by virtue of their specialized interests devote themselves and their valuable time to the evolution of policies, theories, and methods which ultimately render the conditions of the unit more favorable, and make the organism as a whole a power for good among all the forces at work in human society. This is a social law which governs our life. It applies in our municipal, state and Federal government. It is thoroughly democratic. Yet it is self-evident that if the individual, the unit, fails to respond to the reasonable demands imposed upon him by the more general group, the progress of development of policies devised must naturally be impaired.

The application of this philosophy to the Luther League and the matter of scientific statistics in their larger purpose is not hard to see. According to this law the records, enumerations, etc., furnished by the locals give to the specialized groups the data upon which to base their special studies of what can be done, what resources are available, how the best results can be obtained with the wisest expenditure of funds, energies, etc., at hand. In a word, this is the reason for our submission of statistics to the district, state, and national leagues.

If your delegates and representatives of districts and locals can carry home to your respective leagues this sense of relationship, and of mutual interdependence which we have tried to radiate, it seems to me that future statistical reports would come in naturally, out of your consciousness of obligation and responsibility for the "general good." In fact we believe that it is more necessary to educate the leagues to feel this responsibility than to prescribe methods.

A moment's reflection will show you, too, that those who attain the positions and offices of trust and responsibility in every organization are they who, like the servant with his talents, were once faithful in the "little things."

A close parallel to this could be drawn by citing the conditions prevailing in the educational world. It seems that no corporation, no single factor of society has worked out so minutely, systems, charts, diagrams, schedules of comparative values, etc., as the public school authorities of this country. Here scholarly men, in the departments of education of our greatest universities, and others are devoting the fruit of their intellect to the contrivance of schemes which will raise to a maximum of efficiency this great democracy. Whence do they derive their material? Surely they cannot afford the time to gather each item themselves. They have depended upon the faithful response of those subservient to themselves in the submission of significant details.

Thus we have tried to prove three things:

(1) That our Christian duty and responsibility extends to the little, material things in Church life.

(2) The naturalness of statistics, etc., as a form of expression. It is not a strange, unusual procedure which requires especial circumstances attendant for its accomplishment.

(3) The relativity which reveals the higher function of these same statistics.

It now remains for us to examine briefly the methods at work in our Luther League. Here it is in my power to offer only a few suggestions. Your several experiences will be well received in open discussion. We must bear in mind that the uniformity and the unity produced by scientific methods will merge the Luther League into a position of more solid security as the official young people's organization of the United Lutheran Church of America.

Perhaps the hardest thing in the world to do is to work by method, but system is a secret to success. The Luther League in this capacity has a triple mission to our young people: (1) the infusion of devotional, spiritual qualities; (2) the constant development of their intellects in the things that pertain to the Kingdom; (3) a training in the best and most efficient methods

for conducting the Luther League as a business of the King.

One of the items that presents a great difficulty to secretaries is the number of members to be reported. A well-managed Luther League possesses a well-ordered record or register of its members wherein is posted the exact status of each. Since the per capita system of the payment of dues has been put into effect there has been a noticeable decrease in the number of members reported, the obvious reason being the desire to avoid taxation for "dead wood." If this persists to the extreme, it will work to the detriment of the Luther League. Herein the local society is again responsible. There should be some definite committee appointed to look after delinquents so that there need not be the annual scurrying and bustling upon the arrival of the statistical blank until it is determined just who is, and who is not a member. Some venture a guess and allow it to pass at that. When the district treasurer submits the statement of dues there is general dissatisfaction. It is not superconscientiousness that is being recommended, but constantly well-kept records which can be consulted when needed with a sense of satisfaction and reliability.

I once studied with a professor who was loose in keeping his record of attendance. Being allowed a certain number of absences per semester, students would occasionally lose track of their "cuts." Upon their inquiry as to the number of absences charged against them, the professor would draw out his little black book, finger it idly for a moment, then, looking at the student, would answer his query with the question, "How many times did you think you were absent?" The student would wisely keep the number within limit, and the professor, scanning his neglected page, would acquiesce.

I sometimes wonder whether the inaccurate reports submitted are not due to just such guesswork. There should be no delay in the recording of any facts after a meeting, be they minutes, financial matters, or anything else. An occasional clearing up is necessary in any line of work, be it housekeeping or bookkeeping, but it is far more safe to be on the defensive, ready for the inspector whenever he may chance to appear. In fact, this seems to solve the whole problem for the Luther League; faithful attention to every detail, all the time.

In these modern days of highly perfected systems of filing there is no excuse for careless preservation of records. It should serve as an opportunity for using many who would be reluctant to contribute their services otherwise. The card form of index could well be used, and I am sure every church would have some space where these few appurtenances could be kept—a desk, or a shelf in a closet. This would impress the members as being business-like and would render them more interested.

There is no other society within our Church that holds such a peculiarly strategic position with reference to our young people: it is missionary, educational, inspirational—all of these. One of its highest purposes is to hold the youth close to the Church after confirmation. Therefore, there is adequate reason why we should go about its business as if it were of vital importance. If, after the application for membership has been favorably passed upon, the newly elected member is required to fill out a certain form of card which will give the League a future index to him thereafter, we would have a groundwork of future statistics.

Records to be preserved would vary widely with different leagues and their specific interests. The names of those who prepare topics could be filed with the date of their service; all special programs of activity, comparisons of one year's work with that of previous years to serve as the measure of progress, and incentives to greater interest in the future could thus be kept.

Districts would do well to distribute as a bit of free literature at their conventions the report of the locals. This would place before a number of those who never get so far as the State and National conventions their rank among other societies with an identical purpose, and would offer a stimulus to work.

A magazine article some time ago thus emphasized the practical results of scientific management: "A bricklayer used to lay one hundred and twenty bricks in an hour. One who was interested in the subject prepared an adjustable table to be placed at the bricklayer's side, so that he wouldn't have to stoop, and had the bricks delivered in just the right position so that the bricklayer wouldn't have to turn every brick right side up. The result is that the same bricklayer who laid only one hundred and twenty bricks in an hour under the old method now can lay three hundred and fifty bricks in the same time without any more exertion. This is a good example of what modern efficiency and scientific management are doing in factories, stores and offices everywhere, revolutionizing all kinds of work."

This applies again to the larger end served by statistics and reports. Just so in the League, if the locals would preserve their records faithfully, and would submit

(*Continued on page 27*)

An Adequate Financial Scheme

BY M. HALLER FREY.

(Paper Read at the Pennsylvania Convention.)

THE general theme for our convention program, "The Luther League and the New Era," tells us that there are certain changes we are facing, and in fact are in the midst of them. Through the long hoped for organization of the United Lutheran Church new and large responsibilities are being laid not only upon the Church itself, but also on the young people who are banded together in our Luther Leagues because of the wonderful opportunities that are opening up to us on all sides. It is of the utmost importance that new and larger visions of duty should be impressed upon the membership of our League. Some have already caught the vision, but I am sorry to say too many of us have not. If we are to grasp the opportunities that are open to us it will be necessary for us to greatly extend our work, not only in the growth of membership and greater activity in our various congregations, but also to enlarge our financial program. Those of us who have had anything to do with the finances of the Luther League of Pennsylvania heartily agree with the following, which I take from the letter from your program committee asking the speaker to present this paper at the convention: "The present system of supporting the budget of the Luther League of Pennsylvania is not satisfactory, your office as treasurer has given you an opportunity to learn what features have caused friction between the District League and the State League. There has been frequent discussions at conventions with very little practical result. The committee now desires to have you review defects and give the convention the benefit of your criticism and suggestions for new methods of financing the state expenses."

You will see from the above that I have quite some proposition on hand; let us first of all consider what we might say are some of the defects and as to why the per capita dues system has not been entirely satisfactory. In the first place we might suggest that it is unscriptural because we have asked every member, regardless of what her or his income might be, to pay the same amount; we have been placing every person on the same basis, whereas some of us no doubt are able to contribute more for the work of our young people than we have been under the present system. Another thought is that our income has been entirely inadequate under the present system, for the amount of work to be done and the opportunities that are open to us. At the present time there has been more or less friction between some of the district organizations and the State League because of the per capita dues being assessed according to the membership reports as given by the statistician and the claim on the part of some of the district officers that more members had been reported than they ever had and therefore the district itself was liable for a larger amount than could be collected from the local organizations. There has also been a certain amount of lack of co-operation by the district and local treasurers. I am inclined to think that a considerable portion of the fault is with some of our local treasurers, in as much as they do not feel nor realize their responsibility in getting the proper financial support for the district, state and national organizations. In the whole scheme of affairs the local treasurer has really been the key-member of the organization, in as much as it has been necessary for him to see to the actual getting of the funds from the local members. We could go on and probably state a number of other criticisms, but we feel that suggestions for remedying some of the defects would prove of more value.

Someone has well said that however much machinery may be improved we cannot get away from certain mechanical principles and appliances, and that it will be necessary to have cogs and springs and wheels, no matter how otherwise unique the machine may be. The suggestions may be somewhat complicated, but if we are to accomplish anything in our work, machinery, or we should rather say, system is necessary. We should say that system is as important in our Church finance organization as in the United States Treasury Department and the same type of financing ability is demanded.

What we have in mind is to use a considerable portion, in fact all of the present system, until after it reaches the District League. The monthly system as provided by the National organization can also be used if desired, with but slight modification as it reaches the District organizations. As far as the State organization is concerned we would base the district quota upon the number of members reported, the same as at the present time. You will notice above that we have used the term quota rather than dues; too often dues remind us of a closely bound fraternal organization, or as

someone has said, "a debt," while the speaker's conception of the Gospel and its teachings is that it is free for everyone. This, however, does not relieve us of the responsibility of adequate support. The quota for the district would also include the amount payable to the National organization by the State organization. The principal change is that pledges and subscriptions of cash be solicited by an every member canvass in the local organization itself, the amount secured to be for the work of the District, State and National organizations. This solicitation could probably be made in each local organization on the Sunday nearest October 30 and 31, as much as these were the dates that the Luther League of America was organized. These pledges could be paid at once, quarterly, monthly or weekly, as the local organization would see fit. That part of the program would be put up to the local organization; the main thought in mind is for them to secure just as large an amount as possible toward the quota of their district.

One of the chief complaints on the part of the members in our local organizations has been that they do not see where they are getting any benefit from their contribution to the District, State and National organizations. We should endeavor to so organize our work that further complaint will no longer be justified. We have in mind that any member of our local organization making a pledge of one dollar or more per year for the work of the District, State and National Leagues would receive upon payment of at least one dollar of the pledge an annual subscription to the LUTHER LEAGUE REVIEW. By doing this the member would receive in a sense the direct personal touch from the higher bodies and at the same time the REVIEW would be the means of educating our local members concerning the work of the Luther League. We think that some arrangement could be made with the publishers of the REVIEW to accept subscriptions for fifty cents per year; that would leave the balance to be divided between the State and District organizations. We would suggest that in as much as the State League's part of the contribution would also be to take care of the National dues that a division be made on a basis of 80 per cent for the State League and 20 per cent for the District organization. With the proper education we feel that the above suggested plan would work out better than the present system, in as much as we anticipate a larger return from the local organization than we have received in the past. We think that if the proper effort was put forth that we would receive a larger amount from the local organization than the district quota of the State League budget.

To secure the desired results and to put into effect the above plan, as we said before, organization is necessary and organization should begin with a finance committee of the State League. This committee could be made up of several members, including the treasurer of the State League. We do not think it advisable, however, to have the treasurer to act as chairman. Similar committees are to be appointed by the district and local organizations. The state committee would be the means by which to keep the district organization on the move and the district committee in turn would see that the local committee is doing its work. The largest responsibility will of course rest on the local committee. Let us see what the work of the local committee would cover.

We would say that first the local committee will represent the District, State and National organization. We know that business organizations find the best results can be obtained by personal contact, hence they have a more or less elaborate sales organization to represent the house and to form the contact between the customer and the house itself. The modern sales organization covers not only the disposal of the products, but also it is an information bureau and gives personal representation to the firm. We find in the best organizations only the highest type of men. In our Luther League work this thought should also be borne in mind in the appointment of the financial committee in the local organization, in as much as the financial committee will more or less be the connecting link between the individual member and the District, State and National bodies. The education of the members of the local organization will be one of their chief functions and an education will play a large part in the success of this plan or any other that may be used. Local committees should bear in mind and should educate the local members to the financing methods as given in Acts, eleventh chapter, twenty-ninth verse, "Then the disciples, every man according to his ability determined to send relief unto the brethren which dwelt in Judea." We find it there stated, first, "every man"; second, "according to his ability." When we get our league financing on that basis we will not have trouble and have to bring up discussions of financing at our various conventions. Through their educational program they will continue to bring before the members the larger program of activity not only on the part of the League, but also on the general financial affairs of the congrega-

tion and the United Lutheran Church. The local committee will also have charge of the suggested "every member canvass." They should arrange to take the name, address and the amount of money contributed on the pledge made and when same will be paid, keeping an accurate and complete record of all their transactions with the individual member. They will remit through their local treasurer to the district treasurer any funds that they have received for the District, State and National organizations at least once a month. They will also have charge of sending in the subscriptions to the REVIEW of all persons subscribing and paying the sum of one dollar or more.

One of the main points is that it will be necessary for the various committees to be everlastingly on the job. While these suggestions as given in this paper are no doubt open to improvement, yet with the proper education and effort on the part of all responsible, this plan will increase our financial support of all our work.

Please remember that the district quota is not the maximum but the minimum. We know that some of our local members who have perhaps contributed the twenty or twenty-five cents for the District, State and National organization could give considerable more, not even stopping at the one dollar pledge so as to secure the subscription to the REVIEW. Let us give careful and prayerful thought to this subject as new opportunities bring us new responsibilities. Too often our gifts are so paltry that they barely escape the charge of being an imposition. The measures of the failure of our Christianity are seen in our meager response to the appeal of worthy enterprises. The coffers of the Lord will be found to overflow when our giving is voluntary without thought of material return and when it represents the utmost of our ability.

ALL ABOARD THE PENNSYLVANIA LIMITED

We had just pulled into the Pennsylvania station in New York. Next to us stood the Presidential train. It was 5 p. m. and the President was due to leave New York at 5:05. We decided to take a chance. With detectives, secret service men, policemen, newspapermen, and a few favored porters and railroad employees, we stood beside the Presidential train for forty-five minutes. At 5:45 the party arrived. Preceded by policemen and secret service men came President and Mrs. Harding. The President wore a silk topper, which he raised now and then, smiling at us as he passed. Mrs. Harding looks a great deal younger, and is a great deal more active (her voice being very penetrating) than we had been trained by newspapers to believe. Mayor Hylan followed. Then, men in uniform, with most stern countenances; Secretary Hughes, who got a great round of applause, but never looked up, and many others. The President shook hands warmly with many, and was introduced to a few. Mrs. Harding thanked this one and that one, again and again, for the wonderful reception New York had given them. As the train pulled out, the President, who had put his "topper" in the car and stood bareheaded (Mrs. Harding had stayed on the back platform all the while), called to us: "Goodbye to you all!" (we yelled and whistled); and Mrs. Harding waved a goodbye.

Thank God, we've got a real American man and a real American woman in the White House.—*Henry C. Operman, Jr.*

EFFECTIVENESS OF THE STATE LEAGUE

(*Continued from page 5*)

If the organization of Luther Leagues were uniform, the Luther League of the state and nation would be more successful. Organization is necessary to promote efficiency and to secure the best results. Loyalty to the Church and increased Christian activity would also be stimulated.

If each local league would pay its dues promptly to the state treasurer the State League would surely become more effective. In reality, the State League is not any stronger than the weakest league. It is one continuous chain—the locals making up the State Leagues and the state societies the National League. The local leagues are responsible for the dues to the State League and the State Leagues are responsible for the dues to the National League and therefore there is another chain.

Like the association of merchants for benefit and protection, local leagues are a factor and will remain of practical value to state organizations in developing League material and making State Leagues more effective.

—♣—

Cast thy bread upon the waters,
Far and wide your treasures strew,
Scatter it with willing fingers,
Laugh for joy to see it go!
For if you too closely keep it,
It will drag you down;
If you love it more than Jesus,
It will keep you from your crown.

Wisconsin Students Vote Five to One Against Church Bowling Alleys

Preacher and His Sermons Should Be at Center of Lutheran Church

"WHAT is Your Ideal Church?" or, "How Far Do You Want Your Church to Go?" Does it matter much what methods are used for the securing of members if the ultimate purpose of the Church is carried out, namely, that of enlisting members for God's eternal kingdom? Do you want to use modern business methods in obtaining members for the Lutheran Church? Would you advocate using space in daily newspapers to advertise your sermons? Do you want to advertise your Church on glaring billboards alongside of "Bevo" and "Kuppenheimer" advertisements? Do you think you ought to have electric signs in front of your Church to remind the people during the week of their allegiance to the Church and to their God? How about using posters to advertise your sermons and other features? Do you think it would be advisable to have bulletin boards on which the Church calendar could be posted to remind the people of their Church duties? What do you think of the old Church bell? Do you want a bell or chimes to peel forth on Sunday morning to remind the people of the solemnity and holiness of the Sabbath?

And what do you propose to have within the Church to attract and hold the young people of the Church? Do you Lutherans believe it would be a good plan to have dances in connection with the Church for recreation and enjoyment for the young people? Would that be just as advisable as, or preferable to, having the youth of the Church attend public dance halls where they are subject to evil influences? Should you advise maintaining bowling alleys and pool halls in connection with the Church to keep our young men from public bowling alleys and pool halls? Do you desire such attraction in connection with the house of God? Is it proper to use these methods for attracting and holding the young people if it will win them to God's Kingdom? Will it? Would you encourage dramatics and Church "movies" in connection with your Church? Do you think it would be a good plan to have a gymnasium in the basement of your Church?

These questions engaged the attention of over two hundred members and visitors at Luther League here, at two consecutive meetings at Luther Memorial a short time ago. The discussion, led by Ernest H. Pett of the University of Wisconsin Law School, was intensely interesting, highly instructive, and brought to light some interesting and significant facts. Our League is composed largely of University students and an intellectual discussion of the above questions took place. Several Lutheran synods are represented in Luther League here. It is comforting to note that young, active, alert, progressive Lutherans have conservative ideas concerning methods that the Lutheran Church should use in attracting and holding members. A vote of five to one was cast against bowling alleys and pool rooms, and four to one against billboards. The members of the League stood unanimously against dancing in connection with the Church. Everyone wanted a Church bell or chimes to remind people of their sacred and solemn duties on Sunday mornings. The vote stood more than ten to one in favor of bulletin boards. A ballot was cast three to one in favor of dramatics and "movies" in connection with the Church, and two to one in favor of a gymnasium in the Church.

These facts certainly disprove the idea, propagated by many people, that Lutheran students have liberal tendencies in regard to our Church. Education is strengthening, not weakening, the Lutheran students in our universities and colleges. The students and other young people here at Luther Memorial have proved conclusively that they believe that the center of the Lutheran Church should be the sermon, the preaching of God's word.

Now, you who are reading this, what is your attitude toward these problems? It is your duty as a Lutheran to give this matter some serious thought. You are shirking your duty if you read this passively, lay it aside, and forget about it. Economic and social changes of grave importance are taking place, and the Lutheran Church must adjust itself to these changes. How is it to be done? All honest, thinking Lutherans should give these matters consideration. You are an honest and enthusiastic Lutheran or you would not be reading this magazine now. "What Is Your Ideal Church?" or "How Far Do You Want Your Church to Go?"

—

MINISTER

I have been marrying so many couples of late that the congregation refers to my parsonage as the union depot.

The Tryon Homestead, Philadelphia—A Christian Center for Girls

(The Story of It as Told in the Letters of a Girl to Her Mother.)

BY MRS. CHARLES L. FRY.

PHILADELPHIA, November 29, 1920.

DEAR MOTHER:

Here I am in this big city. Don't tell dad, but I'm a bit homesick! Presume I will get accustomed to this life, but I'm not quite sure. Throngs of people, but not a soul I know. I like my work, I like the people with whom I am working and I am kept busy learning about my new job, but at night it's most awful lonesome when I come back to my boarding house. The landlady is nice enough, but she's in for making all the money she can. Of course, I don't blame her, and she does the best she can; but, oh, my! I cannot help but get heartsick sometimes. It's sort of cheerless, and I cannot but think of all the nice homey things I have left behind.

My room isn't very warm, and the hot water is so scarce! And the girls take bets as to what we'll have for dinner each evening. We know in advance as nearly as the circle of the seven days goes around, that we usually win our bet.

I wonder where I'll go to church next Sunday? Surely not to the one I was at the last several Sundays. I've been there three times and not a soul has spoken to me. I'm just hungry for a nice social time with folks. I guess people in the city are too busy to think about we lonely girls who come from out of town.

Give my love to Jennie, and tell her that I'm looking for a job for her.

Your homesick

SADIE.

PHILADELPHIA, December 7, 1920.

DEAR MOTHER:

I went to ———— Lutheran Church last Sunday morning, and oh! how I did enjoy it. Everything reminded me of our own lovely church at home. The service and the sermon were just what I needed, but here is the part I want to write about especially in this letter.

After service (and, by the way, the folks were so sociable and pleasant!) the pastor asked me all about myself, and there was just the dearest girl who walked out of church and up the street with me, and she told me about a beautiful place that the Lutheran Woman's League of Philadelphia had just opened up for girls who are away from their own homes. She called it The Tryon Homestead. Isn't that a quaint name? It makes one think of old-fashioned flowers, and nooks and corners. I went out to see it that very afternoon. Don't say I wasn't surprised to find it—not in a block of houses, but in the center of a triangular-shaped piece of ground with three streets —just think of that! And in a big city! I walked through a tall iron gate, up onto a porch, and passed prettily-draped and curtained windows with green plants and rang the bell.

The dearest little motherly lady opened the door, and received me just like you, mother, would greet a caller. Not one bit

THE TRYON HOMESTEAD.

like the way a boarding-house door opens—that gives me a chill!

While she was welcoming me (for I didn't let on that I really had come to find out about this mysterious place of which I never had heard, and yet it had been gotten ready on purpose for girls just like me) I quickly looked about. Then she took me into the loveliest living-room, but not before I had glimpsed the pretty hall, in its soft cream-and-brown tones, the beautiful table with plants and mirror overhead. I did so want to go on upstairs to see whether that fitted in with the look of things down stairs! But, of course, I had to be polite and not let on. So I sat down in a cozy deep chair, cushioned in a cretonne of peacocks and pink flowers On the windows were cream-colored and rose-pink curtains, over in the corner a grand piano, and at the rear end of the room was a round table with a beautiful shaded lamp, and the most inviting easy chairs.

I just wanted to stay, then and there,

but I had to act properly. The lady asked me all about myself, and I found she loved girls, especially girls away from their own mothers, and she was looking for girls who were needing a home with a mother. I asked her whether she would consider me, and she led me right upstairs and let me choose my bed and room.

Well, by this time you've guessed it—I have a new address. Anon, until my next.

Yours, bubbling over with happiness,

SADIE.

December 14, 1920.

DEAR MUMSY:

Here is a picture of some of our girls and "Mother Ischler," as we love to call her. We all call her that, for she is just like a mother. This place is just like home. When we go out, we run and tell her where we're going and just when we expect to get back. She's always so glad to hear all about our doings! There are no hard and fast rules, to make you feel as if you were being watched, but instead we are being trusted. And we are just like one happy family!

Oh, the place is darling! I invite you to come and spend a few days with me after New Year's. There is the loveliest guest-room with a bath for the mothers and aunties and sisters of the girls when they come to pay us a visit. Come and see me soon, and then you'll understand why I like it so much.

Our evenings are just lovely times. One of our girls plays the piano beautifully, and you ought to hear us sing. Every evening after supper we start the Victrola, and then we talk over the happenings of the day in our work, and the girls get out their sewing and knitting. We are making a couple of afghans out of bits of wool, so if you have any up in your storeroom send them along. We are gathering scraps of worsted.

Last Sunday we had real home-made cake, with the loveliest filling you ever tasted. I hope Mother Ischler will make us some more cakes.

Our dining-room is in white and green, and the tables have glass tops on them. The room is so dainty and inviting, it just makes everything taste ever so much better!

You will receive plenty of letters from me, mother, because I just love to go to the writing-room and sit down before the quaint little desk with its pretty lamp attachment. There are four of these desks, and comfortable chairs that match the desks, a beautiful rug on the floor—why even if I didn't like to write letters, this would make me want to, because everything is so enticing!

Next spring the ladies are planning to have the fine big lawn rolled and leveled. Two tennis courts will be equipped, and fifty trees planted, and the florist has already agreed to put in a huge bed of cannas. There is ever so much more I want to tell you about. I haven't time now, as I must hurry along. But I want you to know how happy I am, and that everything is just as you would have it.

We girls all go to service every Sunday, so we're getting acquainted with our Lutheran folks, and we begin to feel as if each of us were one of them.

Lovingly,

SADIE.

P. S.—I presume Jennie has told you that she is coming to the city in January, to take the position which I have gotten for her in our office. I have spoken to Mother Ischler about her coming here, and she is so glad that one of my friends will join our family—oh, she'll just love it!

(The Tryon Homestead, a charming old mansion, has been equipped by the Lutheran Woman's League of Philadelphia, for Lutheran young women away from their home and Church. Address all inquiries for rates to Mary Tryon Homestead, Glenwood Avenue at Twenty-ninth Street, Philadelphia. Pa.)

PAT SCORES AGAIN

British papers are fond of printing jokes in which representatives of all the divisions of the United Kingdom—and sometimes a man from Wales—bear a part. Needless to say, the Irishman rarely comes off second best, whenever quickness of wit is required.

Pat was serving in the army and his two companions happened to be an Englishman and a Scotsman. These two gave their Irish friend a lively time with their jokes and teasing.

One day Pat was called away, and left his coat hanging on a nail. The Englishman and the Scotsman, seeing some white paint near, seized the opportunity of painting a donkey's head on the back of Pat's coat.

The Irishman soon returned and, looking first at his coat and then fixing his eye on his friends, said slowly, "Begorra, and which one of you two has been wiping your face on my coat?"

THERE ARE OTHERS

Hokus—"Is it true that bleaching hair causes insanity?"

Pokus—"Well, I know many a fellow who is simply crazy over a blonde."

The Justification of Play

BY O. F. LEWIS.

A NOTEWORTHY thing is happening, these days, all over our country. People are discovering a new continuing element in life—or rather, a new application of an old element. The element of play, or a "good time."

High authorities are quoted. Theodore Roosevelt is cited: "He is not fit to live who is not fit to die, and he is not fit to die who shrinks from the *joy of life* or from the duty of life." And there are today organizations, like Community Service, Incorporated, and the Playground and Recreation Association of America, proclaiming persistently the importance and necessity in life of recreation and play. The movement cannot be ignored. That life which is "all work and no play" is publicly challenged.

Earl Grey, who was Secretary of Foreign Affairs in England when the war broke out, has just written a treatise on recreation as an essential in the rounded life. Edward Bok, the noted editor of the *Ladies' Home Journal,* wrote in the *Atlantic Monthly* for September the reasons why he had resigned from the important work of editing, to play for the rest of his life. Not "play" solely in the simple sense of physical sports and games, but play also thru diversions, and hobbies, and cultural satisfactions.

What does this "play movement" mean? What significance has it for the Church? How much play should there be in life? Let us quote Earl Grey:

"I do not recommend recreation as the most important thing in life. There are at least four other things which are more or less under our own control and which are essential to our happiness.

"The first is some moral standard by which to guide our actions. The second is some satisfactory home life in the form of good relations with family or friends. The third is some form of work which justifies our existence to our country and makes us good citizens.

"The fourth thing is some degree of leisure and the use of it in some way that makes us happy.

"To succeed in making a good use of our leisure will not compensate for failure in any one of the other three things to which I have referred, but a reasonable amount of leisure and a good use of it is an important contribution to a happy life."

In short, Earl Grey says: "Religion; family; work; leisure." And the thread of recreation running through life, and manifested particularly in the leisure time.

The experience of our country in the Great War was the chief impetus to this new social problem—the problem of the good use, by all the members of the community, of their leisure time. Everyone remembers that in the communities around the hundreds of camps, the millions of our boys in khaki and blue could find wholesome, clean recreation provided by the citizens. We sent to France the cleanest, most socially-minded army that ever went into a war. And it was the decent recreational opportunities of their free time that helped greatly to bring this about. Probably every reader of this article contributed in some way to make a soldier's or sailor's off-time more interesting and pleasanter, during the war.

What was good for the millions of fighting men now strikes this country as good for all of us! Recreation, play—in their proper places, and for proper ends. We have as a nation thought of play heretofore largely as belonging to child life. But even there the Scriptures seem to insist that the spirit and habits of childhood should be in some respects our guides to the righteous life. Unless we become as little children we shall in no wise enter into the Kingdom of Heaven. And for little children play is life.

It cannot be so for us adults, but play, diversions, recreation, amusements can be profitably admitted to most people's lives in much greater quantities than they now are. So says Community Service, the organization that has assembled the countless recreational experiences of the war. And it draws many of its arguments from what churches did during the war and are now doing, to establish, develop or continue the wholesome and entertaining recreational work that is often spoken of by the one word, "Play."

For instance: Community night was started in one of the churches of Bridgeport, Conn. It brought community singing, story telling and a violinist. Result, the petitioning to the school authorities for community features in the neighboring school. At a joint meeting of the governing bodies of two churches in Buffalo, a budget of $13,500 for moving pictures and other activities was voted.

A recreation center is being organized in a Church in San Francisco. In Seattle one of the churches is planning to affect the recreational activities of the neighborhood through previous study of the lessons of the war and armistice period. Citizenship lectures are being instituted in an indus-

trial suburb of Buffalo by a pastor. In one city a disused Church is being made over by Church authorities as a community center. Parish houses in many cities are being opened for neighborhood and community activities, and not alone for the activities of the parish members.

In Michigan the Lake Superior Presbyterian advised all the Presbyterian Churches and pastors within its boundaries to extend their help to further the high ideals outlined by the Michigan Community Council Commission. A "hospitality week" in Flint, Mich., was opened with a "Go to Church Sunday." A men's Bible class at Mt. Clemens, Mich., held a social evening at the community house with games and an old-fashioned spell-down. On May Day, in Fredericksburg, Va., all the churches were open to help in accommodating the hundreds of out-of-town visitors who came to join in the festivities of the day. Some of the Baptist Church grounds were loaned in June for playground recreation.

Citations of the activities of churches throughout the country might be given by the hundreds, and each day many reports come to the headquarters of Community Service, at 1 Madison Avenue, New York, of the most varied developments of the community spirit in Church life. The words of Theodore Roosevelt gain daily a greater significance, as this movement grows stronger throughout the country:

"This country will not be a good place for any of us to live in unless we make it a good place for all of us to live in."

The writer has seen in Brooklyn a large basement room of a Church made over into a most delightful club center for the boys and girls of the parish, who may invite their young friends as guests to the many functions held there. Equipped with games, and with opportunities for the normal, vigorous sports of youth, the room served first during the war for young men in khaki and blue, and now for the peace-time recreational life of the Church. The adults join with the children at times in their jollifications.

One might paraphrase the famous verse, as follows:

"Breathes there a man with soul so dead,
Who never to himself hath said . . .
. . . I'd like to play!"

In the larger sense, the desire to play and have recreation is but a part of the very serious problem of proper use of the leisure time of life, as Earl Gray has said. There is going to be so much more leisure time in life for most people than there used to be. Higher wages, shorter hours of labor, and indeed, the determination in the hearts of even millions of people that life shall not continue to be or to seem as hard as it used to be, all mean that people everywhere are bound they will have a good time in life!

Is that not the very core of the problem today? How shall the leisure time of life be spent by communities, nations, the world over? Shall it be spent destructively, in dissoluteness, debauchery, gambling, immorality, extravagance, and in all the vicious activities that make a nation worse? Or shall the increasing amount of leisure time in people's lives be spent profitably, for the making of better citizens, for the development of a more rounded and finer life?

Churchmen and churchwomen will answer this question in only one way. The leisure time of life should become a great national asset to our country, not a great liability. But how?

By helping to provide means whereby people may profitably spend their leisure time. And we shall find we mean by *"profitably"* not alone study, and educational classes, and individual betterment along cultural lines, but also profitable amusements, recreational games and sports.

Is it not time, in the year 1921, that we finally recognize that the determination to be amused and to have fun cannot under any conditions be eradicated from the human heart. Indeed, commercial amusements, like the movies, the theater, and all amusement parks and other undertakings to get people's money in return for amusements are perhaps, in their totality, the largest single industry in the country.

What is the answer? The development, in our own home communities, for us all, and particularly for those who have few chances to choose their own amusements, of wholesome, simple, interesting amusements, that will create neighborliness, a better community spirit, law-abiding dispositions, and will lead to the desire for higher and better things.

The Church is already vigorously entering upon the problem of adequate, sound recreation as an essential part of life. It is powerfully affecting its neighborhoods. Community Service, Incorporated, stands ready to assist, counsel, place its great experience at the service of Church organizations. Shall there not be herein a practical example of co-operation for the common good?

—

ADVICE TO THE AMBITIOUS

Jones—"I want to do something big and clean before I die."

Bones—"Wash an elephant."—*Purple Cow.*

Hints for Your Social Meetings

For an impromptu social meeting during August, for a porch meeting, or for use on any of the social affairs during this season, when informality is the rule, give out cards with the following inscriptions and have one as master of ceremonies call on each in turn for their part of the program:

1. Though puzzles do our minds distress,
   We'd like two good ones now to guess.

2. We'd like to hear you tell today,
   Some funny things that children say.

3. Describe some woman in the town,
   Her nose and hair, her dress and gown;
   But do not give us her address,
   Nor tell her name, and we will guess.

4. We'd like a story full of fun;
   You're gifted, Lyman, tell us one.

5. Misery likes company, they say;
   We'd like to hear you tell today
   (Don't hesitate, but now begin)
   Of the worst scrape you e'er were in.

6. Your talent gives us much delight;
   We wish that you would please recite.

7. Your part in this program, to help us along,
   Will give us much pleasure, please sing us a song.

8. If music hath charms, we wish that today
   You'd prove it, and something quite charming would play.

9. Tell some joke on yourself, your wife, or your friend,
   But we hope that you'll have it pleasantly end.

10. Describe some trip you've taken far,
    To Mexico, Europe, or Zanzibar.

11. Give a tale of old times, when settlers were few,
    Of what they had then, and what they did do.

12. Describe some famous picture,
    Whether dark or fair,
    Please tell us about it,
    And the artist rare.

13. Without a bit of gossip sweet,
    This program would not be complete.
    Be sure that while the seasons roll,
    This crowd will never tell a soul.

An Observation Game.

Arrange on a table the articles mentioned in column two. Allow the guests five or ten minutes to examine them. Then remove them, give out paper and pencil, call the list of subjects given in column one, and have each write what object represented each subject.

(1)	(2)
Out for the night	Candle in candlestick
Departed days	Last year's calendar
Scene in Bermuda	Onions
We part to meet	Scissors
The reigning favorite	Umbrella
Home of Burns	Flatiron
The greatest bet ever made	Alphabet
A line from home	Clothesline
The house the colonel lives in	Corn cob
A heavenly body	Dipper
The little peacemaker	Chopping knife
Spring offering	Glass of water
Bound to rise	Yeast cake
Family jars	Two glass jars
Things that end in smoke	Cigars
A place for reflection	Mirror
Deer in winter	Eggs
A mute choir	Quire of paper
A rejected beau	An old ribbon bow
A skylight	A star
Our colored waiter	Black tray
Sweet sixteen	Sixteen lumps of sugar
Consolation	Pipe
Common sense	Pennies
The black friar	Black frying pan
The four seasons	Salt, vinegar, mustard, pepper
A morning caller	Bell
An absorbing subject	Blotter
Bound to shine	Bottle of shoe blacking
The spoony couple	Two spoons
Old fashioned flowers	Lady's slippers
Nothing but leaves	Tablet of writing paper-blank

By arranging the articles all together in a pile much merriment will arise in guessing what article represented the subject named.

Teacher (after lesson on snow)—"As we walk out on a cold winter day and look around, what do we see on every hand?"

Pupil—"Gloves!"—*Life.*

General Secretary's Letter

DEAR LUTHER LEAGUERS:

I have just returned from the convention of the Luther League of Ohio. This proved to be one of the best conventions which Ohio has had for several years. The results of the ad-interim work of the president was very apparent. Show me a league that is flourishing and I will show you a president that is on the job continuously. Show me a league that is languishing and I will show you a president that does nothing between conventions. Possibly the most noteworthy action of the Ohio convention was the provision made for a superintendent of life service and stewardship.

We have very carefully gone over the REVIEW accounts and eliminated all delinquents to July 1. If your REVIEW ceases to appear you are herewith advised of the reason.

That you may to some degree appreciate the perplexities of an editor, I herewith quote from two letters received in the same mail from adjacent states:

"We hereby petition the executive committee of the Luther League of America to select topics for Luther League devotional meetings of a more practical nature and more applicable to modern Christian life."

"I also wish to tell you that these topics are just the thing for the Luther League. We have had much more spirit and real inspiration since we have had these than ever before in our existence."

Wedding bells have sweetly chimed in two Luther League circles within the past few weeks. Mr. Herman Hincfoth and Miss Sarah Goetz of Toledo, Ohio, have decided to travel double in the future, and Mr. Clarence Dittmer and Miss Marie Hachtman of Brooklyn, N. Y., have also decided to abandon "single blessedness." These persons are all prominent leaguers in their respective cities and states and the REVIEW wishes them a long, happy and prosperous life.

During July the Pennsylvania, Illinois and Indiana Leagues held their conventions, but as this letter goes to press one month in advance of its appearance, I cannot advise you concerning them at this writing.

As we come to the close of our fiscal year I am glad to report receipts from all sources to the amount of $7,889.22, and expenditures to the amount of $7,528.04.

The following leagues have paid their dues in full for 1921: Iowa, Michigan, Nebraska.

The following have paid their dues to date: Illinois, Indiana, Kansas, Pennsylvania.

The following have made some payment on their 1921 dues: Connecticut, North Carolina, New York, Ohio, Wheeling, Wisconsin.

The following have made no payments on 1921 dues: Baltimore, District of Columbia, Minnesota, New Jersey, Nova Scotia, South Dakota.

The following still owe balances on their 1920 accounts: New Jersey, Nova Scotia, South Dakota.

Who will be the first to clean the slate?

Yours very truly,

HARRY HODGES.

PEACE

I know not where my troubled soul would go,
But unto Thee, for rest;
For Thou, oh heavenly Father, still dost know
What is for me the best.
Doubt and despair, anguish of mind and fear—
Thou only canst release
From these my soul, and once more let me hear
My Saviour saying, "Peace!"

Peace, and my anguish gone, gone all the doubt,
Vanished the pain and fear,
For Thou canst lead, and find a pathway out,
Where I saw none for tears.
Still it is hidden, my eyes are human eyes,
And cannot see Thy way,
Yet trusting all, I lift them to the skies,
Learning to hope and pray.

—Carolina E. Nolde.

THE UNWASHED IN HEAVEN

A pastor in an Eastern conference was conducting a testimony meeting one night. One brother, in giving his testimony, described a recent visit to a Mennonite meeting where those present engaged in the feet-washing ceremony. The brother went on to declare that he had been much impressed by what he saw, and finally expressed the hope that a similar ceremony might be introduced into the Methodist Church.

This suggestion did not meet with general favor, and one old gentleman arose and excitedly exclaimed:

"I don't believe in it a little bit. There is no need for this feet-washing." Then he added this clincher: "Why, brethren, there are thousands of people in heaven who have never washed their feet!"

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

WILLING OFFERINGS TO GOD

The proclamation of Cyrus gave authority to the Jews to return to Jerusalem, and permission to raise the funds necessary to meet the expenses of the journey, and a free-will offering for rebuilding the temple. The return was not to be at the expense of the king. No tax was to be levied for this purpose. The good will begotten of an association of years was to be relied upon to provide the means to enable the Jews to migrate to Palestine. While none but the Jews might emigrate, in the contributions to the emigrant-aid fund and the temple free-will offering the largest liberty was given, nationality being no restriction to the giving. "And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem."

It was a work for the few and a work for the many. Only a comparatively few people can do the Lord's great work, but the many may assist in its support. This is the Lord's work for the many. Because you are giving to the Church at home does not excuse you from giving to foreign missions. Because you are giving to foreign missions does not excuse you from bearing your just share in the work at home. Faithfulness in one thing is not enough; it must be fidelity unto all things unto the end. It is the duty of every man by his own unselfish devotion to the cause of Christ to raise the average of well-doing in every particular where his influence reaches.

In making willing offerings to God the first thing to do is to give our own selves to God. Taxes and offerings are not the same. Only what is given willingly is an offering. The Jewish law made a provision for a free-will offering beside what the people were required to contribute to the service of Jehovah. The offering is to be the expression of love.

A point not to be overlooked is the willing mind. It is not force, nor compulsion that makes a gift—an acceptable gift. It is the free spirit of the gift. So we read in Ezra: "They that were round about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered."

Another point to be remembered is that of proportion. "According to that a man hath." Do not be ashamed of a small gift if it be according to what you have. Remember the widow's mite. It is the willing offering in the name of Christ that is today strengthening the hands of Christian workers, and doing the great work of the Church.

LUTHERANS GAINED 171,000 IN 1920

There are 81,500,000 Lutherans throughout the world, according to the first volume of the *Lutheran World Almanac*, which has just been issued in connection with the world-wide celebration of Martin Luther's pronouncement before the Diet of Worms 400 years ago. The Church which bears Luther's name has 41,689 pastors and 29,373 deaconesses in all lands where it conducts services.

In America, it is estimated there are between 15,000,000 and 17,00,000 baptized Lutherans. In 1920 there were 3,756,000 enrolled members and 10,375 ministers in this country. The Lutheran congregations in this country number nearly 15,000.

Two states, New York and Illinois, have more than 1,500,000 Lutherans within their borders. Pennsylvania is fifth, with 773,-918. Minnesota and Michigan have more than a million each.

In 1920 the Lutheran churches of this country received by infant baptism 113,556, by adult baptism 6,668, by confirmation 87,529, and otherwise 67,716, making a total accession of 275,000. The total loss by death and otherwise was 104,500, leaving a net gain of nearly 171,000.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

NOVA SCOTIA

Sixth annual convention of the Luther League of Nova Scotia, Mahone Bay, May 24, 1921. A fine, bright, sunny twenty-fourth of May, the day when Britishers recall the wonderful life of good Queen Victoria, found many Luther Leaguers wending their way to Mahone Bay for their annual gathering. They came on trains, auto trucks, cars, teams, boats and on foot, some even "hoofing" it for seven miles. The village looking out to sea through its beautiful harbor studded with picturesque islands is itself worth the day's journey.

After an inspiring devotional service led by the pastor loci, the Rev. E. V. Nonamaker, the president, Mr. Jessen E. Hirtle, took the chair. The president of the local League, Mr. A. L. Ernst, extended greetings. The enrollment of delegates showed a good representation.

The report of the president showed that there had been increased interest in League work. Plans for a revised constitution to conform to the reorganization of the Luther League of America as the official young people's organization of the United Lutheran Church were made. A vote of appreciation for the valuable services of the president was carried.

The devotional services in the afternoon were conducted by the Rev. S. W. Hirtle, of Rose Bay.

The election of officers resulted as follows: President, J. E. Hirtle; Vice-President, Rev. H. H. Wahl; Recording Secretary, Miss Ruth Ernst; Statistical Secretary, Miss Etta Smeltzer; Treasurer, Mrs. Ella Murdock.

The question of providing suitable topics that present the needs and claims of our own country, on our red-letter days was discussed. Assurance was received from the compilers of the Topics book that such topics could and would be provided, and Rev. Weaver was delegated by the convention to confer further regarding this matter.

The question of a two day convention was left in the hands of the executive committee.

The convention was fortunate in having Mr. Harry Hodges present. The Round Table was conducted by him in the afternoon, and many useful hints on Luther League work were brought out.

A vote of thanks was extended to St. John's congregation for their cordial entertainment of the convention; also to Mr. Harry Hodges for his services to the League.

In the evening the convention joined in the vesper service conducted by the Rev. W. M. Weaver, and again listened to an inspiring address by our visitor from League headquarters, Mr. Hodges.

The delegates and visitors went home delighted with the day spent so agreeably, and profitably, and enthused for further progressive work in the Church of our dear Master.

ILLINOIS

CHICAGO

—Ascension League recently donated $100 to the building fund of our Church. The money is to be used toward the payment of the Five Thousand Dollar Free Will offering campaign the Church is now conducting. The League at present is conducting a membership contest and in spite of the warm weather the contest is proving a success.

—On April 17 the Oak Park Luther League visited the Chicago Lutheran Bible School. About fifty Luther Leaguers and friends held a devotional meeting, after which Miss Wunderlich, who is the field secretary and a teacher of the school, told of the work and need of the Bible School.

While being shown the different rooms it was noticed there were quite a few things still needed in the home where Miss Wunderlich and three young lady students reside. Our president thought it a good idea to have a "Kitchen and Linen" shower for the home, which motion when put before the League was heartily seconded.

The shower was held on Friday evening, April 30, proving quite a success as many practical gifts were received for use in the home.

—At the May Sunday evening service, conducted by the People's Luther League, a free will offering was taken, and the proceeds turned over to the Luther League of Chicago as a donation to the coal fund for the Maywood Home. The offering amounted to $8.16.

NEW JERSEY

—The New Jersey convention, announced for July 3-4, has been postponed until September 13-14 in Camden.

NOVA SCOTIA LEAGUE.

CONNECTICUT

—Report of the sixteenth annual convention, May 26 and 27, 1921. Julia E. Riehl. The sixteenth annual convention of the Connecticut State Luther League was held on May 26 and 27, 1921, at Immanuel Church at Meriden, Rev. Paul Kirsch, pastor.

The first session was called to order at 10:30 a. m. by the president, Mr. Frederick W. Rettenmeyer. Rev. M. W. Gaudian of New Britain led the devotional services.

The address of welcome was made by Mr. Henry Hoff, president of the Meriden Luther League, and also greetings by Rev. P. Kirsch, after which Mr. F. W. Rettenmeyer, president of the State Luther League, responded.

The convention theme was "The Luther League Accomplishing Its Objectives."

The reports of the last convention, picnic and executive committee meetings were read and accepted.

The roll was then called and found all societies well represented. The membership of the State Luther League this year is 415 members.

The treasurer's report was read and accepted as follows:

June 1, 1920, balance	$101.48
Receipts	433.24
Total	$534.72
Expense	251.74
May 26, 1921, balance on hand	$282.98

The report from Miss Clara Sucher regarding the national convention at Fort Wayne was read by Mrs. F. W. Rettenmeyer. Rev. Otten also reported on the national convention.

Various committees were then appointed and the reports of the different societies read.

The result of the election was as follows:

President—Rev. D. G. Jaxheimer, Hartford, Conn.

Vice-President—Walter Wagner, Southington, Conn.

Corresponding Secretary—Lillian Geffken, Meriden, Conn.

Recording Secertary—Julia Reihl, Waterbury, Conn.

Treasurer—J. C. Hepp, New Britain, Conn.

Archivist—William Jente, New Haven, Conn.

The application of the league of the St. John's Church, New Britain, was read and a motion made and carried to welcome them as members of the Connecticut State Luther League.

Resignation of the Rockville League deferred until next meeting.

A pledge was made to pay off national debt of $200, one-half being paid this year and the other half next year.

Several constitutional changes were made.

The second session was opened at 2:30 p. m. The devotional service was led by Rev. F. W. Otten, Rockville, Conn., followed by a meditation given by Rev. B. Mehrtens of New Haven, Conn.

Very interesting addresses were then given and discussed. These were as follows:

"Am I acquainted With the History of My Church?" Rev. O. Plagemann, Southington, Conn.

"Am I Acquainted With the History of My Synod?" Rev. H. W. Voigt, New Haven, Conn.

"Am I Acquainted With the History of My Congregation?" Rev. H. C. Freimuth, Waterbury, Conn.

After singing the hymn, "My Church! My Church! My Dear Old Church!" a very inspiring address was given by Rev. A. J. Traver of New York City, entitled, "So Much to Be Done and So Little Done." This address pointed out the necessity of regular meetings of the Luther League members in order to establish a better future for their Church and to give better service to their fellowmen. He emphasized the following four points for improving the Luther League:

1. To have devotional meetings.
2. To have educational meetings.
3. To have social meetings.
4. To have inner Mission work.

The rally service was opened and conducted by Rev. H. C. Freimuth of Waterbury, Conn.

A very interesting address was then given by Mr. Harry Hodges on "Service," which specialized on the many functions employed in the upbuilding of God's kingdom.

Rev. A. J. Traver of New York City gave an address on "Why Serve?" which disclosed the pleasures and benefits derived from this service.

Rev. J. H. Olson of Waterbury, Conn., spoke on "Whom Can I Serve?" pointing out the duties we owe our God, humanity and country.

REV. D. G. JAXHEIMER.

Announcement was made that at the close of this service the Immanual Luther League would tender a reception to the officers, speakers and delegates of the convention in the classrooms of the parish house.

The fourth session was opened Friday morning at 10 o'clock. Scripture lesson and prayer by Rev. O. E. Heydenreich of Hartford, Conn., and meditation by Rev. B. Mehrtens of New Haven, Conn.

The convention membership was then divided between the pastors' conference, conducted by Rev. H. S. Miller of Brooklyn, N. Y., the Senior League Workers' Round Table by Mr. Harry Hodges, and the Intermediate and Junior League Workers' Conference by Rev. C. M. Teufel of Woodlawn, Pa.

The fifth session was opened at 2 p. m. The devotional service was led by Rev. O. Plageman of Southington and meditation by Rev. B. Mehrtens of New Haven.

An address on the "Luther League—the Pastor's Assistant," was given by Rev. H. S. Miller of Brooklyn, N. Y., and followed by an interesting discussion.

Also an address made by Miss Matilda Peper of New York City on "Are You Informed?"

Rev. C. M. Teufel's address on "How to Train Luther League Leaders," gave the different stages of development for God's work and for yourself. Discussion of this address was soon in progress.

A motion was made and passed to hold an annual picnic. The executive committee was called upon to appoint a committee of five to take full charge in arranging the picnic.

It was voted to have a two day convention next year and have the executive committee set the date for same.

The committee on resolutions then made their report, thanking all who aided in making the sixteenth annual convention a success.

NEW YORK

BROOKLYN

—On Wednesday, June 15, Mr. Clarence C. Dittmer, treasurer of the New York State League, and secretary of the Brooklyn District League, and Miss Marie E. Hachtmann, corresponding secretary of the New York League, and a member of the executive committee of the Brooklyn District, were married by the Rev. Carl Schuchard, pastor of Christ Church

NEBRASKA

OMAHA

—The First Evangelical Lutheran Church at Benson has energetically entered into the work of Inner Missions. The Douglas County hospital is visited monthly and religious services held. About three hundred patients are reached. This League believes in "The Gospel of Service."

PENNSYLVANIA

—The Northwestern District Luther League held its twenty-eighth annual convention in Trinity Church, Meadville, Pa., June 17, 18 and 19, opening with a splendid rally service Friday evening, which was enjoyed by a large audience.

Rev. K. L. Wolters, returned missionary from India, delivered the principal address on his life and experiences in the India mission field, relating many interesting incidents of his many years of service there.

At the close of the service the audience adjourned to the church parlors, where an informal reception was tendered the delegates and friends by the local League.

The first business session opened at 9.30 Saturday morning. Reports of the various officers showed the majority of locals comprising the district active and progressive. The conference favored urging the State and National Leagues undertaking some definite educational or missionary work in order that the work of all Leagues might be more uniform and unified, thus securing better co-operation and greater results.

President Bell reported very successful sectional meetings held by each of the three sections created at the preceding convention, a new feature of the district's work during the year. The convention later unanimously voted to continue such meetings.

Miss Mary Schueltz, secretary, announced that during the year a young woman from the District, Ridgeway society, had offered herself for deaconess work. Secretary also gave interesting reports of the 1920 state convention and urged as many as possible to attend the coming convention at Wilkes-Barre in July.

The district was reported by the treasurer, Miss Clara Schutz, Meadville, in good financial condition, being the second district of the state to have its account for 1921 paid in full. Ninety per cent of the active locals of the district were reported paid in full for the year. An offering of $18 was given Dr. Wolters for mission work in India.

Following the devotional service of the afternoon session Miss Zoe Hirt of Erie gave an instructive address on the subject of "Temple Building," after which delegates to the state conventions and officers for the next year were elected: President, J. Burton Bell, Warren; Vice-President, M. E. Beige, Meadville; Secretary, Miss Leona Benze, Erie; Treasurer, Miss Lesta Redfort, Meadville.

Delegates and friends were then taken by autos to the Lutheran Orphans' Home, recently established north of Meadville, where a picnic and outing was enjoyed as guests of the Meadville League. About one hundred were present, and in addition to the bountiful supper and general good time, an opportunity was had to inspect the home and farm. Leaguers present became much interested in the work of the home, and after listening to a forceful address by the superintendent, Rev. R. Yeany, at the regular service Sunday morning on the aims and needs of the home, determined to pledge their support to the work which is to be undertaken for it.

An invitation from Greenville to hold the 1922 convention there was accepted.

—The Pittsburgh Inner Mission Society, through the recent "Inner Mission Sunday" publicity, raised its paid-up membership from 3,224 to 3,734 and the number of subscribers to the Inner Mission paper from 3,659 to 4,067. Over $3,600 was received. Twelve summer Bible schools are in operation and the summer camp opened with forty-five boys in camp.

—At an unofficial meeting of Lutheran pastors and inner mission workers at Milwaukee, held last month, it was unanimously decided to call a free conference of Inner Mission Workers not later than next spring at Chicago. Representatives were present from Milwaukee, Minneapolis, Chicago, Toledo, St. Paul, Dayton, Pittsburgh and Meadville, Pa. A committee of seven is to arrange program details. Send suggestions to Rev. A. Hering 401 Pittsburgh Life Building, Pittsburgh, Pa.

BUTLER

—The Pittsburgh District Luther League held its fifty-seventh convention in the First Church, Rev. Henry H. Bagger, pastor, May 19. The opening devotional service was conducted by Rev. H. F. Baughman of Pittsburgh. The address of welcome was given by Miss Margaret Johnson, president of the Butler League, and was responded to by Mr. Charles W. Fuhr, district president. Sixteen leagues applied for membership at this convention. Miss Brenda Mehlhouse and Rev. C. M. Teufel emphasized the needs of Junior and Intermediate League work. Rev. C. W. White, superintendent of the Zelienople Orphans' and Farm School, outlined the institutional work done by the Pittsburgh Synod for the sick, aged, epileptic and orphan. Some of the children from that institution demonstrated the work done there among the young. Mr. Ralph H. McMann of Sharpsburg presented Inner Mission Work, and Miss Leila Fuhrmann of the Spring Garden Settlement congregational inner mission. Mr. C. W. Stiefel presented Japan mission work as seen by a layman. The evening session was addressed by Rev. E. F. Rice of Duquesne on "Use or Lose the Luther League." The next convention will be held at Homestead, Pa.

LANCASTER

—Sunday, May 29, a unique service was held in Greenwood Cemetery, when a monument to Rev. C. E. Haupt, D. D., was unveiled as "A Loving Testimony of Thousands of His Fellow Citizens." The monument was erected entirely through voluntary gifts of men, women and children of all stations in life and of every denomination in the city. It was unveiled by Charles Elvin Haupt, Jr., of Washington, D. C., only son of Dr. Haupt, and bears this inscription, "In Memory of Rev. Charles Elvin Haupt, D. D., Oct. 6, 1852-Oct. 14, 1920. A Fervent Preacher of God; A Loving Disciple of Jesus Christ; A Faithful Servant of His Fellow Men. I came not to be ministered unto but to minister. This Monument is a Loving Testimony of Thousands of His Fellow Citizens." The City band and the large Grace Lutheran choir rendered the music. Addresses were delivered by M. T. Garvin, chairman of the Citizens' committee; Prof. H. M. J. Klein, Ph. D., of Franklin and Marshall College; L. R. Geisenberger, Esq., a Lancaster attorney, and W. L. Hunton, D. D., of Philadelphia.

Dr. Haupt was formerly chairman of the Junior Committee of the Luther League of America.

—

FIVE AND TEN

Mary (meeting old school friend)—"Are you married? How many children?"

Friend—"Yes; two little folks."

Mary—"How old?"

Friend—"Five and ten."

Mary—"H-m, I see, Woolworth twins!"

—

THESE INDEPENDENT DOMESTICS

Mistress—"O cook, be sure and put plenty of nuts in the cake."

Cook—"You don't catch me crackin' no more nuts today. I've very near broke me jaw already."—*Punch.*

—

FATHER BREAKS THE NEWS

"That young man of yours," said father as daughter came down to breakfast, "should be in a museum for living curiosities."

"Why father!" exclaimed the young lady in tones of indignation, "what do you mean?"

"I noticed when I passed through the hall late last night," answered the parent, "that he had two heads upon his shoulders."

—

WELL, IT LOOKED ALL RIGHT

Manager—"I had to fire that patent-leather haired clerk."

Floor Walker—"Why?"

"A red-headed man came in and asked for hair oil—"

"Yes—"

"And that boob gave him a bottle of russet shoe polish."

Hints for Senior Topic Leaders

By REV. J. S. ALBERT

Special Notice—A *good* leader speaks, but he is not a parrot; he absorbs, but he is not a sponge; he produces, but he is not a phonograph record; he is enthusiastic, but his brain is not merely a warming oven. The good leader puts *his own personality* into his leadership. From what materials are furnished he builds the lesson he wishes to present. That is originality, good for leader and league.—*The Epworth Herald.*

TOPIC FOR SEPTEMBER 4.

Make this the Autumn Rally Meeting. Open with Luther League Rally Hymn. Call the roll, each member responding with Scripture verse, referring to service or consecration. Use hymns, "O Thou Best Gift of Heaven," "Take My Life and Let It Be," and other hymns on "Service." First and second parts of Psalm 119, followed by Gloria Patri. Prayer that the young people's eyes may be opened to see the opportunities for service, and that the Church may have places for them. Then follows reading of Scripture. Special vocal or instrumental music. Topic presented using Outline in Topic Booklets. The Readings and Questions for Discussion should then be used, these having been given out two weeks in advance. Address, "What Are Our Young People Seeing?" After the address secure promises from the young people for special service in the congregation. Give them something to do. Close meeting with hymn and the Lord's prayer.

TOPIC FOR SEPTEMBER 11.

For this meeting have every leaguer bring his own Bible, or have enough in meeting for every member present. Have roll call with each member giving favorite book of Bible and favorite text. Use hymns on "The Word of God." Let someone recite "My Mother's Bible." Prayer that we may value the Word of God, and inwardly learn it, and constantly live it, and be led by the Holy Spirit into all truth. Use Psalm 119:89-112. Let two members read the Scripture responsively. Introduction of topic with Outline and Readings and Questions as given in Topic Booklet. Have the pastor tell about the Pocket Testament League, and ask each member to carry a Testament in his pocket for daily reading. Have each leaguer give his method of making the Bible his constant companion. Closing service.

TOPIC FOR SEPTEMBER 18.

Open the meeting with roll call, each member responding with verse of Scripture. Use any of the hymns, "I was made a Christian," "Teach Me, My God and King," "O For a Heart to Praise My God," "Lord, Speak to Me." Psalm 24 might be used. Let the prayer contain petition that we may guard our lips that they speak no guile, but may be used for service in God's kingdom. Special vocal solo, "Just for Today." Scripture to be read by leader. Recitation, "The Three Gates." Topic to be presented by the leader. All recite the eighth commandment and meaning. Let the papers be read on "The Faculty of Speech, Its Use and Abuse," "The Sin of Gossip," "The Sin of Slander," "The Sin of Untruthfulness." Discussion. Closing service. A partial list of the evils of the tongue: tale-bearing, slander, backbiting, lying, blaspheming, perjury, bearing false witness, deception, calumny, tattling, quarreling. Have the members of the league add other evils. For the roll call use passages of Scripture referring to tale-bearers found in Proverbs.

TOPIC FOR SEPTEMBER 25.

Use a great number of missionary hymns. Use the missionary psalm No. 72. roll call, each member responding with his favorite missionary verse. Reading of Scripture and prayer offered by one of the members. Pray for laborers. Special vocal or instrumental music. Use outline readings and discussion found in Topic Booklet. Have paper prepared on "The Z. O. A. Depends Upon the S. O. S. The Zone of Advance Depends Upon the Source of Supplies. Which shall We Be?" The leader should have prepared himself for the topic by using other helps besides those in the Booklet and REVIEW. Use books and church papers. Try to make this a meeting to secure recruits for the ministry and missionary service.

THE END OF THE APOSTLES

1. Matthew is supposed to have suffered martyrdom by the sword at a city in Ethiopia.

2. Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

3. Luke was hanged upon an olive tree in Greece.

4. John was put into a caldron of burning oil at Rome, but escaped death. He afterward died a natural death at Ephesus in Asia.

5. James the Great, after suffering great persecution, was beheaded at Jerusalem.

6. James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

7. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Senior League Topics

Fifteenth Sunday
after Trinity. September 4, 1921.

THE EYES OF YOUTH
(Practical)

II Kings 6:16-17.

DAILY BIBLE READINGS.

Monday—Eccles. 12:1-14.
Tuesday—Eccles. 11:6-10.
Wednesday—Proverbs 1:7-33.
Thursday—Titus 2:1-14.
Friday—I Tim. 4:12-16.
Saturday—Luke 2:46-51.

(Rev. A. Pohlman, D. D.)
Topic Study.

This is one of the most interesting and instructive stories in the Old Testament. It tells of a time when there were more young men studying for the ministry than there was room for them in the seminary and so the young men began to build bigger. This shows what happens when young men study God's Word.

And just when there was this revival in religion there was also great activity in war circles, and the King of Syria made war on the King of Israel. Israel had a powerful ally in Elisha, the prophet of God, who, by his spiritual insight, kept him advised of his enemy's plans. Not a warrior, but a preacher, helped.

The enemy king learned about Elisha's prophetic power, and sent an army to surround and secure or destroy him. This armed force arrived near the place where the prophet dwelt, and Elisha's servant saw the host of armed men when he went about the chores of the day and was badly frightened.

The prophet heard his servant's cry of fear, and prayed that God should open the young man's eyes so that he might see the spiritual forces that Elisha saw all about him. When the young man's eyes were "opened," he saw the mountain was full of horses and chariots of fire sent by God to guard Elisha.

This remarkable story teaches us about the *ignorance* of youth, whose eyes are not yet opened to all the powers that work for righteousness in the world. Youth sees the materialistic forces and is afraid of the show that Satan makes. Youth does not know. It has little knowledge and less experience.

But the eyes of youth are not only ignorant, they are also *inquisitive.* They pry into all kinds of places and see many things it were better they did not see until old enough to understand. Thus they see evil things that stain their soul and dwarf their finer growth. Their inquisitive eyes need a great deal of training.

And the eyes of youth can be *instructed.* School work and outdoor sports help the faculties to grow stronger. Knowledge of evil and good comes into the head and heart. Then there is need for reason to sit in judgment, and as one does not eat the bones of the fish, but only the fish, so one should think only good and ignore the bad.

Then the eyes of youth can be made *intelligent;* so that they see things in their right relations. When early youth is passed, and adolescence comes, it is high time to be possessed of such knowledge as will help to avoid evil, and practice the things that make for good character and career. A Christian conscience is needed.

The eyes of youth cannot give all that is required. The prophet prayed to the Lord to open the young man's eyes. Some knowledge comes only through prayer. If young folks will learn to pray while they learn to study they will avoid many pitfalls. If they will withhold judgment until they know, they will be happier.

The eyes of youth should study not only the textbooks in the schools, not only the theories in their preliminary training, but should also seriously study the Bible, for that is the real guide in this world, and the next. If, in addition to Bible study, they learn to pray, they will be better fit to live here and hereafter.

The eyes of youth ought to be early trained *not* to read what will do harm to the mind and soul. Bad stories, bad pictures, bad movies, bad manners, and every other bad thing ought to be kept from the eyes, because, like the camera, what the eye sees it prints upon the memory, and is hard to rule out.

If youth will look through pure eyes it will see God in everything, for all the pure in heart shall see Him. To see clear through glasses, they must be kept clean. So it is with the eyes. Study pictures with a pure heart. Look and love, but do not lust. Keep the eyes, ears and heart clean.

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Sixteenth Sunday
after Trinity. September 11, 1921.

HOW TO MAKE THE MOST OF OUR BIBLES
(Practical)

Psalm 19:7-14

DAILY BIBLE READINGS.

Monday—Psalm 119:9-16.
Tuesday—Isaiah 55.
Wednesday—Jeremiah 36.
Thursday—1 Cor. 10.
Friday—2 Tim. 3:14-17.
Saturday—Psalm 120.

The way to make the most of our Bibles is to make them our daily guide.

1. When Roosevelt and his party made the wonderful expedition into the vast unknown interior of South America, traversing a long stretch of territory from Paraguay into the Amazon River system and so on to the sea many wonderful specimens of plant and animal life were gathered and new rivers and other physical features were discovered. But the Great American was laid low with a fever and he and his whole party were in danger of being swallowed up in the dark wilderness. But guides acquainted with the country and the trained instincts of travelers directed them to their destination.

We also need a Guide both for the sake of bringing our life through this confusing world in safety and of offering to God and others the contribution we have gathered up in our toils and travels. We need not labor to recommend the Bible. We might say a profitable word about using it.

2. The Bible is a great guide in thinking. We believe its statement that "as a man thinketh in his heart, so is he." Noted men used to tell us that it didn't matter what we thought so long as we thought and believed something. But all are agreeing that this is a weak and false philosophy. When we have our mind under control we are all under control. Danger, temptation, weariness approach us by way of the mind. Great thoughts possess strength and growing power. The influence of the Bible over our lives when it occupies our thoughts is seen in Psalm 119, verses 92 and 93. Our intellectual capacity, the rich furnishing of our mind with clean, stimulating thoughts, the comfort of fruitful meditations and the valuable possessions of tender memories are suggested in the references for this study. Note Romans 15:4-6 and Psalm 19:7-9.

3. But the Bible excels as a Guide to faith. We must sooner or later organize all our opinions and conceptions into convictions. We can't help this if we would and the advantage everywhere in life is with the man who launches out strongly with a creed that always supports him. Our faith is built up by our own study and experience compared with that of others and subjected to the highest ideals we possess. One great philosopher declared that he was sure he existed only because he could think and be conscious of himself. We might therefore conclude that the more clearly we think and relate and prove our ideas, the more we live and the more we are. The Bible induces us to think. It invites our prospecting but with the Spirit that indwells and the wonderful harmony that prevails draws with us the marvelous conclusions of revealed religion. The references in Isaiah, John and Acts are splendid results in belief that every Christian may attain.

4. This all leads to the service the Bible performs in guiding expression and action. In following the Master, obeying Him and doing our best in realizing ourselves and serving others we need the directions the Scriptures afford. The Koreans explain full Christian experience as "doing the Doctrine." Great teachers are telling us that we do not really possess

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

and appreciate any knowledge we cannot express in action or practise. The demand for harmony between precept and practise in religious experience is insistent in our day, and properly so. Jesus Himself said that "Not him that saith unto me, Lord, Lord, but him that doeth My will shall enter the Kingdom." We have reasons to doubt the desirability of knowing and thinking if we cannot prove and test and use and apply it all and behold the highest possible results of our efforts. Jesus' parable at the close of the Sermon on the Mount and the Story of the Rich Young Ruler are worth attention in this connection.

How to Use the Bible.

When in sorrow, read John 14.
When men fail you, read Psalm 27.
When you have sinned, read Psalm 51.
When you worry, read Matthew 6:19-34.
Before church service, read Psalm 84.
When you are in danger, read Psalm 91.
When you have the blues, read Psalm 34.
When God seems far away, read Psalm 139.
When you are discouraged, read Isaiah 40.
If you want to be fruitful, read John 15.
When doubts come upon you, try John 7:17.
When you are lonely or fearful, read Psalm 23.
When you forget your blessings, read Psalm 103.
For Jesus' idea of a Christian, read Matthew 5.
For James' idea of religion, read James 1:19-27.
When your faith needs stirring, read Hebrews 11.
When you feel down and out, read Romans 8:31-39.
When you want courage for your task, read Joshua 1.
When the world seems bigger than God, read Psalm 90.
When you want rest and peace, read Matthew 11:25-30.
When you want Christian assurance, Rom. 8:1-30.
For Paul's secret of happiness, real Col. 43:12-17.
When you leave home for labor or travel, Psalm 121.
When you grow bitter or critical, read 1 Cor. 13.
When your prayers grow narrow or selfish, Psalm 67.
For Paul's idea of Christianity, read 2 Cor. 5:15-19.
For Paul's rules on how to get along with men, Rom. 12.
When you think of investments and returns, Mark 10:17-31.
For a great invitation and a great opportunity, Isa. 55.
For Jesus' idea of prayer, Luke 11:1-13, Matt. 6:5-15.
For the prophet's picture of worship that counts, Isa. 58:1-12.
For the prophet's idea of religion, Isa. 1:10-18, Mic. 6:6-8.
Why not follow Psalm 119:11, and hide some of these in your memory?

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Seventeenth Sunday after Trinity. September 18, 1921.

SINS OF THE TONGUE

(Practical)

James 3:1-12

DAILY BIBLE READINGS.

Monday—Matthew 12:31-37.
Tuesday—Matthew 6:5-15.
Wednesday—Matthew 5:33-37.
Thursday—Exodus 20:16.
Friday—Ecclesiastes 5:1-7.
Saturday—Psalm 120.

The tongue is often called our unruly member for the reason that it is less easily controlled than the others. We may stop our arm, halt our foot, but the tongue wags merrily on regardless. And the spoken word may never be recalled.

The Apostle James in the lesson tells us, "If any man offend not in word (tongue), the same is a perfect man, and able also to bridle the whole body." In other words, the man who can rule his tongue already is the ruler of the rest of his body. What are some of the sins of the tongue—lieing, slander, profanity, deceit, unkindness, uncharitableness, etc.

A tongue can make its environs a heaven or a hell. How are you using your tongue? Do you give the soft answer that turneth away wrath, or do you give vent to the grievous words which stir up anger?

Why place upon our tongues the things that curse and burn our own souls and cause the wells of friendship to dry up rather than the helpful golden words of life which do the world good and in their reflex action build up in all those things which tend toward the advancement of God's Kingdom here in the world.

Let us pray that God will place a coal from His altar upon our tongues as well as on our lips.

Eighteenth Sunday after Trinity. September 25, 1921.

BEGINNING AT JERUSALEM

(Missionary)

DAILY BIBLE READINGS.

Monday—Eph. 1:1-14.
Tuesday—Eph. 1:15-2:10.
Wednesday—Eph. 2:11-22.
Thursday—Eph. 3.
Friday—Eph. 4:1-16.
Saturday—Eph. 4:17-32.

(Rosalyn Summer Sease.)

A LITTLE STUDY OF THE HOME MISSION FIELD OF OUR UNITED LUTHERAN CHURCH.

1. Our Field. The Home Mission Field of the United Lutheran Church in that part of North America lying north of the Gulf of Mexico and the Rio Grande River—by which is meant the United States and the Dominion of Canada. This vast field is the dwelling place of 113,000,000 of people, 105,000,000 of whom live in the United States. While Canada has been made a part of our Home Field, and while about 100,000 Lutherans have their homes there, yet our field for Home Mission operation is chiefly in the United States.

2. The Need of Home Missions. The supreme importance of the work of Home Missions in this great field is strikingly revealed in the impressive fact that of the 105,000,000 of the inhabitants of the United States, less than 25,000,000 are nominally members of the Protestant Church, 17,439,000 of the Roman Catholic Church, including children; 3,387,238 of the Jewish faith, and possibly 700,000 of various other beliefs, making a total of less than 50,000 of our population who are in any remotest way identified with or related to any kind of a religious organization. This leaves of the population of the United States alone the immense multitude of 58,205,462 who are not only not connected with the Christian Church, or reached by any religious agencies, but are to all intents and purposes in a state of religious destitution and practical barbarism. To evangelize these spiritually needy millions in our own lands, and rescue them from a condition of religious ignorance and practical paganism is the imperative duty of the Christian Churches of our land. This is the supreme and urgent call for Home Mission effort.

3. Types of Work. Home Missions originally meant the preaching of the Gospel and the planting of the Church in the new frontier settlements of the expanding country. It still means that. The frontier still exists, and its urgent spiritual needs still abide. But Home Mission work has grown into new forms. It has four great types. These are the frontier, the city, the immigrant, and the rural church. It would be hard to say which is the most important, for all are vital in realizing the purpose of the cause, the Christianization of our nation.

The Frontier. In the United States there are eight States that are still largely frontier in their character. These are Colorado, Wyoming, Montana, Idaho, Oregon, Nevada, Arizona, Utah, and New Mexico. These States embrace about one-fourth of the area of the country, and have a population of over 4,000,000. On this last field, where there is the most urgent need for the work of Christian missions, our Church has accomplished comparatively little since there are only 32 churches connected with our United Lutheran Church. In the two states of Nevada and Utah we have no Church; in Wyoming, Idaho and Arizona, one each; in New Mexico, three; in Montana, four; in Oregon, nine, and in Colorado, thirteen.

These facts are distressing and they summon us as a Church to the duty of enlarging our work of missions on these far-flung frontiers of our Home Mission field.

The City. Within a few years the vital new problem of the city has risen in the Home Mission horizon. The growth of cities is the outstanding phenomenon of our civilization. A century ago only 5 per cent of our population lived in cities of 3,000 or more; a half century ago 12½ per cent.; today, over 50 per cent. And the city has become the dominant factor in the political, social, commercial and religious life of the nation. Here its character is shaped and its destiny fixed. Hence here the Christian Church must put forth its supreme effort to overcome the forces of evil, and win for Christ.

The Immigrant. In the last two decades, more than 12,000,000 of aliens from many lands, of many tongues, with many faiths, have like a flood poured upon our shores. The problem of their Americanization, rather of their evangelization, is a most vital one and lies within the scope of Home Missions.

The Rural Church. The ebb and flow of the rural peoples in a wide section of our land, especially in the populous States east of the Mississippi, has left thousands of once strong and prosperous churches stranded. Many have been adandoned and many others are too weak to maintain pastors. As a result, tens of thousands of people are left without the Gospel of Christ and the worship of the sanctuary.

4. Exceptional Peoples. Heretofore, the Lutheran Church has been overwhelmed with the task of providing for the dispersed and spiritually needy of her own household, but she should no longer fail to engage most earnestly in evangelizing these other needy peoples in our land. Note such facts as these:

a. There are in the United States about 11,000,000 of the negro race, many of them in religious ignorance and moral degeneracy, and presenting the strongest claim for the help of the churches in their salvation.

b. There are nearly 350,000 Indians, most of them still in a state of paganism. To reach these people with the agencies of the church is a complex problem, but the church is under obligation to use its earnest effort to solve it.

c. We also have the mountain whites of the South, 5,000,000 of them—pure blooded Americans, but in a backward state of Christian civilization.

d. The Spanish-Americans, located in Southern California, Arizona, New Mexico, and Texas, more than a million of them.

5. Church Extension. The success of Home Mission churches is to a very large extent conditioned upon their securing at an early day a house of worship of their own. Frequently the cry has come from a struggling mission, compelled to pursue its work in an unattractive and unsuitable place of meeting, "Help us to build a Church or we will die!" Many a mission church has entirely failed, or been seriously delayed in its progress and doomed to a long period of dependence, for lack of a house to worship. These two important causes of benevolence are twin sisters, and both are absolutely necessary to the success of the Home Mission work.

6. How Administered. The Home Mission work of the United Lutheran Church is administered by the Board of Home Missions and Church Extension. It is constituted of 21 members, 12 ministers and 9 laymen, who are appointed by the General Body at its biennial conventions. Its headquarters and general office is at York, Pa. The vast field is divided into four districts, known as the Eastern, the Central, the Western, and the Southern. Each District is under the supervision of a General Superintendent. The aim of the Board and its plan of organization is to promote the greatest efficiency, and to achieve the largest results in the prosecution of the work.

LOST OPPORTUNITIES.

Our Church has suffered severely because she has failed to grasp opportunities that presented themselves. Here is an example of this: In the last two generations over 2,500 Lutherans from the West Indies have been lost to our Church in New York City. What poor policy to lose in our own country what we have gained in another! Our West Indies Mission Board is doing its utmost to stop this leak. As a work of conservation, the Board is gathering a West Indian congregation in Harlem, which although without a church building, has in less than a year's time enrolled more members than any other Negro Lutheran Church in America.

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DEATH AND ACCIDENT

A Belgian woman, who lost her husband in a railroad accident, received from the company $2,000 by way of compensation. Shortly afterwards she read of a traveler getting twice as much for the loss of a leg. She went to the company and protested that the difference was unfair.

"Madam," said the official, "the two awards are perfectly fair. Four thousand dollars won't provide the man with a new leg, but for $2,000 you can easily get a new husband."—*Boston Transcript.*

ACCURATE STATISTICS OF THE LUTHER LEAGUE

(*Continued from page 9*)

accurate data promptly upon request, the more highly specialized committees who are surveying the field, grading the societies, measuring difficulties to be mastered, studying the available resources in workers, in material support, and in latent service, would find a proportionate advance in the grade of their efficiency. Let not the Luther Leagues who are factors in this united organization of our young people, this mighty army, tie the hands of their officials. They are but impeding the progress of the whole and tramping on their own toes.

Locals, let us live not to ourselves, but let us co-operate in our service that the unity of the Kingdom may be established and perpetuated. In the face of every opportunity for service, we are driven back to the sufficiency of God alone. But it is to be remembered that the consciousness of God's power and guidance only increases human responsibility to develop all agencies and movements to their farthest degree of usefulness.

May the Luther League of the United Lutheran Church do for her young people what she has never done before, what no other organization of a church has ever done, that their service in the Kingdom may be of the noblest and best conceivable.

William Penn in his "Fruits of Solitude" has said of method, "Every one should know his duty, and there should be time and place for everything; and, whatever else is done or omitted, be sure to begin and end with God." That the Luther League may fulfill this end:

"Use well your time, so rapidly it flies;
Method will teach you time to win;
Hence, my young friends, I will advise,
With college logic to begin!

Require a process one-two-three;
In truth, the subtle web of thought
Is like the weaver's fabric wrought,
One treadle moves a thousand lives."

—*Goethe.*

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A TEACHER'S REWARD

We have just learned of a teacher who started poor twenty years ago and has retired with the comfortable fortune of fifty thousand dollars. This was acquired through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left her an estate valued at $49,999.50.—*Seneca Vocational School.*

Hints for Intermediate Leaders

REV. CHARLES M. TEUFEL

SEPT. 4—TOPIC, "OUR MISSIONS IN AMERICA."

September Memory Chapter—Romans 12.

Hymn, "Look From Sphere of Endless Day."

Prayer for Home Missions and Home Missionaries.

As a poster announcement of this meeting secure cuts and photographs of mission churches and missionary pastors in your Synod, and display.

If or when your Church was a mission, have a story written on it.

Secure the names of the United Lutheran Church's three district superintendents.

For additional information on topic consult current issues of *The Lutheran* and the United Lutheran Synodical minutes of 1920.

For inspiration read in Dr. Kunzmann's book, "America and World Evangelization."

Have read Vandyke's poem, "Befriend, America."

Apply topic by an offering to a Home Mission cause or box work.

SEPT. 11—TOPIC, "PREPARATION."

Hymn, "Joy to the World."

Prayer, Collect 18, Page 174, large Common Service Hymnal.

This topic comes at opening of the public schools and it should have a direct application to this fact.

Decisions to be urged:

Best and full use of study periods, in school and out.

To aid wherever possible others in their lesson preparations.

Also for Luther League meeting, leaders to resolve upon careful preparation for every meeting led. (Have pastor or other educator suggest ways for preparing to lead meetings.)

Write sketch on Ole Bull mentioned in topic article.

SEPT. 18—TOPIC, "HABITS."

Hymn, "Take My Life and Let It Be Consecrated, Lord, to Thee."

Prayer, Collect seventeenth Sunday Trinity.

Try special singing as a good habit for the season.

Make a list of good habits.

Present a list of good health habits.

Resolution, "I hereby resolve to attend Church services of worship every Sunday."

Get Professor James' Rules for Good Habits. Simplify and adopt.

"Get the Habit," "A Good Turn Every Day."

SEPT. 25—TOPIC, "OUR LEAGUE'S WINTER PROGRAM."

Hymn, "A Charge to Keep I Have," "Am I a Soldier of the Cross?"

Collect 19, Page 174, large Common Service Hymnal.

Plan a definite program for the season. Consult LUTHER LEAGUE REVIEW and Intermediate Luther League Pamphlet: Include in this:

(a) Making every devotional meeting a special meeting.

(b) Select and name special week-nights as "Stunt Night," "First Aid Night," "Joint Social Night of Boys and Girls' Intermediate Luther League," etc.

(c) Consider the special seasons as Reformation, Thanksgiving, Christmas, New Year's, Washington's Birthday, etc.

(d) Set dates for special trips for educational purposes. Make list of meeting leaders. Provide with all possible material.

THE LUTHERAN CHURCH

The first Protestant Church in Alaska was Lutheran. The only Protestant Church in Bethlehem, where David and David's royal son, our Lord, were born, is Lutheran. The first book translated into a language of the American Indians was Luther's small catechism. The first translation of the Bible into any language in India was Ziegenbalg's, a Lutheran missionary, of 1718. The first Bible printed in the United States was Luther's version, printed in Philadelphia, in 1743.—*Guide.*

AN UNFORTUNATE LETTER

Someone has advanced the opinion that the letter "e" is the most unfortunate character in our alphabet, since it is always out of cash, forever in debt, and in hades all the time. But we wish to call attention to the fact that "e" is never in war, and always in peace. It is the beginning of existence, the commencement of ease, and the end of trouble. Without it there could be no meet, no life and no Heaven. It is the center of honesty, makes love perfect, and were it not for this little letter there would be no editors, no news and no chatterbox.

HIS ONLY PROTECTION

"I told Brown your cure for snoring, but he refuses to try it."

"Why?"

"He says if he were to cure himself his wife would make him go to church with her."

Intermediate League Topics

SEPTEMBER 4, 1921.

OUR MISSIONS IN AMERICA

REV. CHARLES M. TEUFEL.

Scripture Lesson—Acts 1:6-8.

Parallel Passages—Luke 24:47-78, Acts 6:7, Acts 8:4-5, Gal. 6:10.

Memory Passage—Acts 1:8.

LESSON DEVELOPMENT.

Our scripture lesson takes us back to the days just before Jesus ascended into heaven. Here we have His last instructions to His disciples. The instruction is simple, yet very complete. They must wait until the spirit of God, in the person of the Holy Spirit, comes upon them to give them power and strength. This power they are to use to tell about Jesus Christ. They are to begin in the great Jewish central city, Jerusalem. From there to the state or province in which this city was. Their home field must be told of Jesus first and strongly. Then with the work well begun there they are to advance to the next province, and then to the whole world.

TOPIC DEVELOPMENT.

Thus far this year the intermediates have studied about the missions of the United Lutheran Church in India, Japan, Africa, China, and now we come to our American missions.

For help in placing and directing mission churches the North American field is divided into three sections: the Eastern District, the Central and Western District, the Southern District.

In the Eastern District are the great cities and territory of New England, such large city divisions as Greater New York, Philadelphia, Buffalo, and Pittsburgh. In this district are 136 mission churches. The Pittsburgh Synod has 37 alone.

In the Central and Western District are 64 missions. In this district are the great cities west to the Pacific Coast. Many Lutherans are in this district. Seven central states as Michigan, Wisconsin, Iowa, Minnesota, North and South Dakota, Nebraska, have as many as all the rest of the United States.

The Southern District has 65 missions with a great field for placing many more, for such a great city as New Orleans has no mission of the United Lutheran Church.

Fifty Millions of People in the United States alone have not found Christ.

Our American missions are not all in the United States. Under our general Home Mission Board are five missions in Canada, which number should be increased if for no other reason than to care for the Lutherans who go from the United States to Canada. Then we have the Northwestern Mission Board which looks after the needy and great German mission fields, located largely in Canada. There are 27 of these. (Turn to page 201 in the United Lutheran Church 1920 Minutes to read about the heroic services of these missionaries in Canada.)

The Church Must Be Planted. This statement was the ideal and conviction of a noble pioneer Lutheran missionary. At least 50 missions have no pastor. Surely we need men, then, to carry out this urgent ideal. $400,000 is needed in these two years but what is this sum when 425 missions need the money in the needed work of making America Christian and saving eternally the souls of its people? A Christian America is needed to save a world.

Ye are witnesses. Be sure to do what you can. (See Hints for Leaders.)

SEPTEMBER 11, 1921.

PREPARATION

Rev. Ira W. Bingaman.

Scripture Lesson—1 Samuel 17:40-41. Gal. 1:17-18.

We are living in a wonderful world. In the beginning God created, that is, He prepared things in order. The earth was prepared, even to the Garden of Eden, before man appeared. Then He prepared for man a day of rest and worship.

We live in a world of law and order. There is no chance or fate. I hold in my hand a bow. I withdraw my support, and what happens? Why? Nothing happens, nor indeed can happen but that which has a cause and a preparation before. Each season prepares for the next. Night prepares us for the day. Twilight prepares us for the dark. The rose grows a bush before the rose appears. The wheat grows a stalk before the head of ripened grain can appear. The tree prepares for fruit-bearing; the blossoms must bloom and falling blossoms are a sign of coming fruit. In nature all is true to law. There is no short cut.

The farmer does not expect a harvest unless he has planted and sowed. He cannot plant or sow unless he prepares the soil. The better the preparation, the better the seed, the better the conditions, the better harvests he reaps. He works under a law. He knows that like begets like, and he prepares accordingly. If he would produce a squash, he takes a summer to do it; if he would grow a mighty oak, he takes a lifetime.

We, too, live and move under a law. Our bodies, our minds, our souls, our complete life is the result of preparation and exercise. No man just happens to become a giant of strength. No woman just happens onto a holy virtue and purity. No one ever fell asleep in a snowdrift and awoke amidst a bower of roses. Men are called into positions for which they are prepared. Men train for battle. Men train for athletic encounters. Who could we choose as winners, a football team that had no signals or past training? Who would want a partner in a tennis game, one who had never handled a racket? I have often seen contests won in the closing moments of the game, and they were won by the team that had trained faithfully and developed endurance.

St. Paul speaks of the Christian life as a great game. And Paul believed it important enough to prepare. After his experience on the way to Damascus, after he knew Jesus Christ, before he went out to tell the story of salvation, he went into Arabia for three years. Preparation. He had meetings with St. Peter. Preparation. If Paul so thoroughly educated as he was, needed additional preparation, how much more should you and I seek training to be faithful servants? Our beloved church is calling us to this very thing.

I like the story of David. I like his battle royal with Goliath. What a glorious victory! And was it an accident or a miracle? It was but the result of preparation.

David had trained himself in faith—"I come to thee in the name of the Lord of hosts."

David had trained himself in the use of a sling—"and his sling was in his hand."

David had trained himself in the selection of stones—"and chose himself five smooth stones out of the brook."

David had trained himself in measuring distance—"and he drew near to the Philistine."

In short, David went forth with training, not Saul's armor, and putting his trained hand into the prepared bag, he took out a prepared (selected) stone, putting it into the prepared sling, which he slung with a trained arm toward Goliath and sunk it into his *unprepared* (not armored) forehead—the victory won.

May we always be in preparation for great tasks. It does mean time. However, it is lent of God, and we have all there is. May we study the Word and train for stewardship. When Ole Bull was asked at Princeton by a student following a recital, how long it took to prepare one of his selections, he answered—"Forty years, ten hours a day." How much preparation are you giving for life? How much for eternity?

SEPTEMBER 18, 1921.

HABITS

Rev. J. F. Marlatte.

Scripture Lesson: Lk. 4:16.

Parallel Passages—Ex. 20:8, 1 Cor. 16:2, Lk. 2:49-52, Rev. 1:10.

Memory Passage—Eccl. 12:1.

Lesson Development—For some time, perhaps as much as a year, Jesus was away from his native city, Nazareth, and while away three important events in His life had taken place, viz.: 1. His baptism; 2. The descent of the Holy Spirit upon Him; 3. His temptation. Now He comes back to the city where He grew up. He had formed the habit of going to the synagogue, or church, when He was a youth. We observe that the habit which He formed in youth is not broken. The only difference, perhaps, is, that when He was younger He *attended* the services, but now He is the *teacher* and *preacher*.

The Sabbath Day was to the Jews what our Sunday is to us. It was a special day set apart for the teaching of the Scriptures. It was given to man so he could rest his mind and body from his customary

work. Jesus was the Son of God, but when He lived on earth He lived as men lived, and habits were formed in His living just as they are in all other men.

Topic Development—When people say, "That boy has good habits," they mean the boy goes about his business and does nothing except what he ought to be doing. They may have certain things in mind if they know him well. For example, his teacher knows him to have the habit of having his lessons well prepared every day; his parents know how he spends his time in the evenings and how obedient he is; the Sunday School Superintendent knows he is always present at Sunday School; the Pastor sees him regularly at church; and his associates never hear him say anything unbecoming a clean-minded boy. Altogether he is known as a boy of good habits. He is admired by his teacher, he is trusted by his parents, the services he renders his Sunday School Superintendent and his Pastor are appreciated, and when it comes to choosing a leader for some sport or activity, he is the unanimous choice of his companions.

Another boy is spoken of as "A boy of bad habits." His teacher is concerned about him because he is poorly prepared in his lessons, his parents worry because he is disobedient, his Pastor feels that the training in the confirmation class is not producing the results it should, and his companions begin to avoid his company. He is not popular with young people, and if he desires companionship he must seek it from one person like himself, and not from the group of young people. This boy may be in the Sunday School, but he is there because he is sent and it will not be long until he is out of the Sunday School and the church.

Thus, you see, habits may be good or bad, but they are habits just the same. The first time we do a thing an impression is made on the mind. If we do that thing again the impression is made greater. After many like acts we can scarcely change the way of doing. The boy who has always batted "right-handed" knows how true this is when he begins to learn to bat "left-handed."

Habits are not always formed by physical acts, but frequently by our thinking. Young people have ears and eyes as well as hands and feet. Sometimes we hear and see things repeatedly and a habit of desire to do what we hear and see is formed. Later we attempt to do the things which we have seen and heard. We should be very careful to judge whether the things we hear and see are right or wrong.

QUESTIONS.

1. Why did God put the word Remember in a certain commandment?
2. How can we form the habit of giving to God's work? 1 Cor. 16:2.
3. What was Jesus' habit about His Father's business? Lk. 2:49.
4. What was Jesus' habit toward His earthly parents? Lk. 2:51.
5. Do our habits grow with our bodies? Lk. 2:52.
6. How can we be in the spirit on the Lord's Day? Rev. 1:10.

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SEPTEMBER 25, 1921.

OUR LEAGUE'S WINTER PROGRAM

(Col. 3:16, 17. Heb. 13:20-21)

Harry Hodges.

In the above named Scripture passages we are exhorted to serve God both in word and in deed. The songs of our lips, the thoughts of our hearts, the work of our hands, whatever they be, are to be done to His honor and glory.

Memory Passage—Col. 3:23-24.

Therefore our winter program must be planned and executed with this thought.

Read 2 Timothy 2:15.

The first item of our program should be a course of study. What shall we study? First our Bible. A wise man once said: "With all thy getting, get wisdom." True wisdom cometh from above. The soul of improvement is improvement of the soul. Ask the pastor or leader to arrange an attractive program of Bible Study.

Secondly, study the League Topics as suggested in the REVIEW. They will be found interesting and helpful.

Thirdly, study the church. We study to be good doctors, lawyers, carpenters, engineers, teachers, stenographers, etc. Why should we not study to be good churchmen and churchwomen? Why not be just as intelligent on church matters as on those which are political, social, business, etc.? Why be content to be an ordinary mortal in God's kingdom when it is possible to be a statesman? The Church needs leaders and the League is the training school for leadership.

Study the Church's history, teaching and forms of worship and the reason for the same.

Fourthly, study the life of some missionary hero or heroine. The lives of some of these men and women outrival in interest and thrills the characters of fiction.

In addition consult the Pastor and the chairman of the Intermediate Committee of the Luther League of America for suggestions.

The Intermediate is passing through the study age. Why not get a well rounded education rather than one which is lop-sided? Did you ever notice how many persons who can talk very fluently on all subjects of a secular nature, become strangely silent and ill at ease when the conversation turns to religion or church? They have a lopsided education, there is something lacking.

In addition to a program of study every league should have a program of work.

What shall we do? This question cannot be satisfactorily answered by some one outside as conditions and opportunities for service differ in every church.

Read the article "When the Deaconess Came to St. Paul's" in the April REVIEW.

Ask the pastor or leader to suggest plans. Plan the work and work the plan. Give every one something to do in the program that is worth while.

Assume an objective. Every League should have an objective and every member have a zeal for its accomplishment. We learn by doing.

The League is ever the means to an end, never an end in itself. It is the youth in the Church training for service in the church.

(Note. *The leader should come to this meeting with a program for adoption.*

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WHY MEN FAIL

Men fail for various reasons, little and big.

Most men fail because they are lazy.

To be lazy means—to be late, to be slovenly, to be a poor economist of time, to shirk responsibility.

It means to say of anything that is clamoring to be done, "No, I'm not going to do that, because it isn't my work."

Laziness is at the back of most of the lesser reasons for failure. The minor causes are derivatives from that one major cause.

It is so easy to dream in the sun and let the world go by; to dawdle and procrastinate, till one wakes up—too late.

Late and lazy are, in fact, first cousins.

If you are late, you waste other people's time as well as your own.

Lazy people have all the time there is, and yet they haven't time to be polite. They disdain the forms of ceremony that sweeten life.

They are grouchy, surly, gruff. It pains them to be pleasant, to say thanks and to smile.

Therefore they remain underlings.

There is plenty of room at the bottom for the boy who never has learned to be polite.

To be deferential is not to be servile. It is merely to be decently respectful.

The biggest men are the most unassuming and the most unpresuming.

Hints for Junior Leaders

By BRENDA L. MEHLHOUSE

The September Topics emphasize Life Service. It is not too early to impress the Juniors with the thought that they are to be the workers of the Church. See "Training Our Juniors," paragraphs on "Service," pages 23, 24.

The Missionary Topic is based on "Mr. Friend o' Man" (cloth 60c., paper 40c.), and a Program Packet (30c.) gives supplementary material. Order from this office.

Program for Your Meetings. Opening exercises, prayer, Beatitudes, Commandments, Creed, Missionary Bible Alphabet, or some Scripture passage recited in concert, or a Scripture lesson read, hymn; Roll Call, Minutes, Treasurer's Report, Offering; Study of Topic, (1) Topic as found in REVIEW assigned week before to four or five Juniors who present it at meeting. Assign one Junior as the program leader, to lead this part of the program; (2) Topic discussed, led by Superintendent; (3) Hints as given below for each Topic used; Closing Exercises, hymn, prayer.

SEPT. 4. OUR TRAINING CAMPS (MISSIONARY).

See Topic for program and suggestions. From the Lutheran, Lutheran Woman's Work, Lutheran Boys and Girls, and other magazines, cut pictures of our schools, seminaries and colleges, and make an exhibit of same, mounting on large sheets of cardboard. (Do this for each form of our Church's activities, and an instructive and interesting exhibit will result).

SEPT. 11. LISTENING FOR GOD'S ORDERS (PRACTICAL).

Aim. To lead the children to serve in the church.

Questions to Be Asked in the Meeting. How did Philip do the Lord's work? How did Paul do His work? What was Peter's work? Teaching, preaching, healing, are these the only ways we can work for the Lord? What would you like to do when you grow up? Is the work of a lawyer, or a doctor, or a merchant as great as working for the Lord? Why should our boys become ministers? Does God need the girls? Why should we think about the work of the deaconess? Does God's work in foreign lands call for help? Can we be missionaries when we grow up? Can we help in our own church? Does God give orders or calls for Sunday School superintendents, teachers, Luther League Presidents, and all other workers in the church? Are we listening for them? How can we begin in the Junior League to get ready for this work?

To be Read in the Meeting. (1) A nine year old Treasurer of a Junior Society was asked to tell at a convention how to be a good Junior Treasurer. He did so; he told of the work done in the society to which he belonged, and concluded by saying, "We are learning to do church work this way. Maybe some day I will be the Church Treasurer." He was right, wasn't he?

(2) In one of our big cities there is a large number of Senior Luther Leagues. The Presidents of one-half of these Leagues came from one Junior League, which started twenty-five years ago, and has been training boys and girls ever since, sending them into the Senior League as they grow up, and then out into other Leagues, as they move into other parts of the city. A Junior League is a pretty good place to learn to be a League President, isn't it?

(3) "Ludwig," a teacher said one day, "the subject you are to write about is Africa." The little boy read books and studied about Africa before he wrote his story, he became interested in that dark country, and when he grew up, John Ludwig Krapf went to Africa as a missionary, one of the first to go to that land.

(4) An eleven year old boy in Sunday School listened as the Superintendent explained a missionary lesson. He went home and prayed that God would send him as a missionary. James Chalmers became one of the greatest missionaries.

(5) "I wish you would give me Coley for a missionary," said a great preacher, laying his hands on the curly head of a little five year old boy standing beside his mother. His mother decided then that if her boy wished to when he grew up he should be a missionary. Bishop Coleridge Patteson became one of the greatest missionaries of his Church.

(6) A school teacher was explaining a geography lesson. It was about India. A little girl sat in the class and listened. "How I wish I might carry God's Word to that country," she thought. Eliza Agnew, when she grew up, went to Ceylon, and there started a great school for girls, and became known as the "mother of a thousand daughters."

God needs *Boys* and *Girls* in His work. He calls them in all these ways. Are we listening for His orders?

Blackboard Work. Draw on the board a large drum, print in large letters over it—"Our Marching Orders," and below it in five lines print (1) WHAT—Go; (2) WHO—YE; (3) WHERE—Into All the World; (4) WHY—To Preach the Gospel; (5) TO WHOM—The Whole Creation.

For the Leader. Do you ever pray for your Juniors individually? Divide the list of your Juniors into seven parts, and pray for one part each day the week before this meeting, asking for guidance in developing each one, and go to the meeting, seeking to develop the characteristics as you see them in each Junior, so as to turn them into service in the Kingdom. Claim your Juniors *Now* for the Lord's work.

SEPT. 18. THE RICH MAN WHO WOULD NOT BE A NEIGHBOR (BIBLICAL).

Aim. To teach the right use of our gifts—stewardship.

To Be Read in the Meeting. (1) We have the story today of a man who did not want to give God any gifts, even though God had made him rich. Was he being a good neighbor?

(2) Jesus told the rich man to be a good neighbor by selling what he had and giving it to the poor. God wants us to use what He has given us to help others. He gives us gifts—talents, time—and He wants us to use them to help others.

(3) A little boy had just heard of some very poor people who needed help. "Oh, I just wish I had a million dollars; I would give them all of it," he said. Just then, as he ran along the street, he spied a bright shiny dime. Picking it up, he ran straight along as fast as he could—to the candy shop, where he spent it. He had forgotten all about the poor people. God does not want us to want to give big things we do not have; He wants us to share the little things we do have.

Questions to Be Asked in the Meeting. Why did the rich man turn away sorrowfully? Do riches ever hurt anyone? When God gives us money, or gifts or chances to do good, what does He want us to do—serve Him with what He has given us, or use them for ourselves? Need we wait until we are grown up to give God gifts? Can we serve Him as boys and girls? How? Do we need to wait until we have a big lot of money, or a chance to do some great big thing?

For the Superintendent. Have the lesson story read from the Bible by one of the Juniors. Have another Junior tell the story of the other rich man who stored up goods and built bigger barns. If time permits have Parable of Talents told by another. Teach for memory verses, Matt. 6, 19 and 20. Sing Hymn, "We Give Thee But Thine Own."

SEPT. 25. THE LADY WITH THE LAMP (Florence Nightingale) (Historical).

Aim. To teach unselfish service.

Questions to Be Asked in the Meeting. Did people always take good care of sick people? Was it always thought a fine thing to be a nurse? What did Jesus do to help sick people? (Have number of stories of Christ healing sick told.) Is nursing the sick helping to do God's work? In heathen lands where they do not know about Jesus, how do they treat sick people? Would we have hospitals and doctors and nurses if it were not for Jesus?

To Be Read in the Meeting. (1) Nursing teaches us to be faithful. What would you think of a nurse who watched her patient who was very sick for a while, and then grew tired and left him and went away and forgot all about him?

Nursing teaches us to be unselfish. A nurse dare not think of herself very much. She must think of her patients all the time, see that they have all they need. If they are very ill she must watch by them for long hours, she must sacrifice herself.

Nurses must be patient, quiet, even tempered, obedient to orders, careful, cheerful.

All these are things we can strive to be even though we are not nurses. They will help us to be better Christian girls and boys.

(2) Eva had always wanted to be a nurse. She played "nurse" with her dolls, and when she grew older she was always the one to look after her little

(*Continued on page 24*)

Junior Luther League Topics

SEPTEMBER 4.

OUR TRAINING CAMPS
(Missionary)

(The Schools That Train Soldiers of the Cross.)

(The Missionary Topics are prepared by the Women's Missionary Society of the United Lutheran Church. To use with them get the text book "Mr. Friend o' Man" (60c. cloth, 40c. paper) and the Program Packet (30c.), with additional material.

DAILY BIBLE READINGS.

"Workers Together With God"—David, Soldier, Songwriter, Worshipper.

Sunday—1 Saml. 17:22-37.
Monday—1 Saml. 17:38-52.
Tuesday—1 Saml. 18:5-9.
Wednesday—2 Saml. 6:12-15, 7:18-24.
Thursday—Psalm 8.
Friday—Psalm 19.
Saturday—Psalm 27.

PROGRAM.

Hymn.

Bible Lesson—The Armor of a Good Soldier of Jesus Christ (Ephesians 6:10-18). After reading the verses let members name the pieces of the armor: Girdle of Truth, Shoes of the Gospel of Peace, Shield of Faith, Helmet of Salvation, Sword—The Word of God. One member may represent the soldier and different ones put on his armor.

Prayer—that we may be good soldiers.

Hymn—"Onward Christian Soldiers."

Talk—Begin with questions about the War Training Camps. Let members tell location of as many camps as they know and something of what they were for. Bring out the fact that no country would expect to win a war without training its soldiers. Emphasize the need for training camps for soldiers who go out to win a world under the marching orders of Jesus Christ, who said "Go Ye." Show how He needs soldiers who will preach and teach and heal the sick and conduct business and government for Him. Tell about our Christian colleges which are the training camps for the Soldiers of the Cross. Show map as in August study. Leader calls the following roll of "Training Camps." Members go forward and place pin, a star, or turn on light at proper location as suggested in last month's program: Pennsylvania College, Gettysburg, Pa.; Wittenberg College, Springfield, Ohio; Roanoke College, Salem, Va.; Newberry College, Newberry, S. C.; Susquehanna University, Selinsgrove, Pa.; Muhlenberg College, Allentown, Pa.; Thiel College, Greenville, Pa.; Carthage College, Carthage, Ill.; Wagner College, Staten Island, N. Y.; Midland College, Fremont, Nebraska; Lemore College, Hickory, N. C.; Mt. Pleasant Collegiate Institute, Mt. Pleasant, N. C.; Weidner Institute, Mulberry, Ind.; Mount Amoena Seminary, Mt. Pleasant, N. C.; Marion College, Marion, Va.; Elizabeth College, Salem, Va.; Summerland College, Leesville, S. C.

Tell of the Officers' Training Camps in war days, and then of our "Officer's Training Camps" or Theological Seminaries at: Gettysburg, Pa.; Philadelphia, Pa.; Lincoln, Nebraska; Saskatoon, Canada; Fremont, Nebraska; Pacific Seminary. Mention also our two "Officer's Training Camps"—the Theological Seminaries in Japan and India, and our schools in Africa, India and Japan.

Hymn.

Discussion. The call to enlist. Talk about the need of more soldiers of Christ. Tell of the almost three hundred pulpits in the United Lutheran Church without any preacher and the need for Missionaries, Doctors, and Nurses and Deaconesses and Teachers and for boys and girls, who will be soldiers of the Cross, wherever they are and whatever they do. Seek to implant in the heart of every member a determination to become a Soldier of the Cross and to enter the training camp of a Christian College.

Recitation—Holding the Ropes. (See Program Packet.)

Story—The Doing Without Box. (See Packet.)

Hymn.

SEPTEMBER 11.

LISTENING FOR GOD'S ORDERS
(Practical)

(Acts 8:25-40)

DAILY BIBLE READINGS.

"Workers Together With God"—Solomon, Writer, King.

Sunday—1 Kings 1:28-40.
Monday—1 Kings 3:5-15.
Tuesday—1 Kings 4:25-34.
Wednesday—1 Kings 5:1-18.
Thursday—1 Kings 8:10-12, 22-24, 27-50.
Friday—Proverbs 23:19-35.
Saturday—Eccles. 12 (whole chapter).

Philip and Peter and John, disciples of Jesus, had been in the City of Samaria, telling the people of Christ and healing the sick. After returning to Jerusalem, like our missionaries far across the seas today, they stopped at many villages of the Samaritans and told the grown folks and the boys and girls the story of Jesus. It was then that an Angel came to Philip and told him to go South along the road from Jerusalem to Gaza. Philip, without asking any questions or wasting any time, as boys and girls so often wish to do, at once went where the Angel had told him, and as he went he met a man from Ethiopia, a eunuch, who was sitting in his chariot reading the things which the prophet Esaias many years before had said would happen. The Spirit of God told Philip to go near the chariot and walk beside it. Philip, obeying the Spirit, ran up to the chariot and asked the eunuch whether he understood what he read. How could he when he had no one to teach him? What do you suppose Philip did? Philip sat down in the chariot with this great man and became a teacher. He explained to the eunuch the part of the Bible which he was reading and told him all about Jesus. The man in the chariot listened to every word and believed with all his heart what Philip taught him. As they came along the road they saw a place where there was water and this great Ethiopian asked Philip to baptize him. Philip was glad that he believed the story of Jesus and baptized him. The Spirit of the Lord then caught away Philip and the Ethiopian went on his way very happy because he too had learned to know and love Jesus.

When Philip obeyed the Angel and went South along the road from Jerusalem, he did not know what God wished him to do. He had to listen for God's orders. We do not see white-robed angels from heaven today nor hear them speak to us in the same way in which they came to Philip many years ago. It is sometimes hard for boys and girls to understand what God's wishes are. A tiny bit of a girl at Sunday School one sabbath was told by her teacher, "God will not hear your prayers unless you have faith." That word "faith" was pretty big for her and she didn't understand what it meant nor how to get it, but before going to bed that night she wanted God to hear her prayers, so she just knelt down and told Him she didn't know what "faith" was, but wouldn't He please give it to her, so that He might hear her prayers and be a friend to her, and I am sure that He gave her the faith she asked for and answered her prayers. Just so boys and girls may not always understand who the "Angel of the Lord" is who comes to them nor what His orders are, but if, like the tiny bit of a girl, you boys and girls will just ask Him to make known His wishes to you, He will show you the way.

WHO IS THE "ANGEL OF THE LORD" WHO COMES TO JUNIORS?

Parents: God wants us to obey our parents. If Juniors do not obey their parents' orders, God cannot trust them with His orders. He has said: "Children obey your parents in the Lord: for this is right."

Superintendent and Teachers: God speaks to Juniors through their teachers just as He spoke to the Ethiopian in the chariot through Philip. He listened to every word and rejoiced because he learned to know Jesus. Juniors, if you are whispering and noisy in the League meetings and do not listen to catch every word of the lesson you will not hear God's orders when He gives them through the voice of your teachers.

God's Thoughts: Sometimes, children, a wee bit of a thought steals into your brain, touches your heart and prompts you to do a good deed, to be kind to another boy or girl, to read to the sick, to help mother when she is tired, to feed and care for a helpless animal, to invite a girl or boy in your neighborhood to your League meetings, and so many kind little acts. They are God's thoughts. He has put them there. But will you be listening for God's orders if you push that wee bit of a thought aside and say: "Oh, I can do that next week or any time. There isn't any hurry," and then forget all about it.

Do you think God will keep on sending those tiny thoughts if you always forget them? Won't He have to go to some other girl or boy to do His work, if you are not listening and willing to carry out His orders?

God's Book, the Bible: God has given us a book in which He tells what He wishes His children to do. God cannot call boys and girls to do greater things for Him if they are not willing to read His words and study His book. The man in the chariot was not satisfied with just reading the words of the prophet Esaias. He wanted someone to guide him. He invited Philip to come and sit with him, so that he might teach him. Juniors can listen for God's orders and learn His will for them by reading and being taught all they can from the Bible, His book.

WORK WHILE LISTENING.

Philip preached; he drove out unclean spirits; he healed the sick and the lame; he was working for Christ all the time, when the Angel came to him with a special work to do. God does not want the Juniors to be idle. He wants everyone of them to be working for Him, and when He finds the boys and girls in their places working as hard as they can for Him, then He comes to them with bigger plans and thoughts.

Have Juniors call to mind Bible characters who were found working when God called them to greater service.

David—Pasturing Sheep—Called to become King.

Samuel—Helping Eli at Temple—Became Judge over Israel.

Matthew—Collecting taxes—Jesus calleth to become disciple.

Peter—Fishing—Summoned to follow Jesus.

LISTENING FOR THE BIG THINGS WHICH GOD HAS IN STORE FOR THE JUNIORS.

When God brings a little babe into this beautiful world, He sees many years ahead. He has a work for each one to do as they grow up to be Juniors and as they keep on growing to be men and women. God is sowing in your lives in the Junior League now the seed which He wants to bear fruit in you later on. He is saying to some of you boys: "Be a Minister and preach for Me"; to some, "Be a Doctor and heal the sick, make the lame to walk and the blind to see"; and to others, "Be a Missionary and tell the boys and girls across the seas that I love them and died on the cross to save them also." To some of the girls He says: "Come, nurse the brown boys and girls in India, teach the black little ones in Africa, bring the story of My love to the yellow children in China." To many He has sent His angel with the message, "My Church needs you as a deaconess to minister and teach in the homeland," but they have not been listening for God's orders and did not obey His call. God wants many girls from the Junior Leagues all over our beautiful America to be listening for His orders to become a deaconess, wants them to be planning now to take up the ministry of mercy and love. With all the Junior Leaguers, who are listening for His orders, He pleads: "Use your talents and work for Me and My Church every day, wherever you may be."

SEPTEMBER 18.

THE RICH MAN WHO WOULD NOT BE A GOOD NEIGHBOR

(Biblical)

Matt. 19:16-23.

(Laura Wade Rice.)

DAILY BIBLE READINGS.

"Workers Together With God"—Jehoida, God's Priest.

Sunday—II Kings 11:1-12.
Monday—II Kings, 11:13-21.
Tuesday—II Chronicles 24:1-8.
Wednesday—II Kings 12:9-12.
Thursday—II Chronicles 24:9-14.
Friday—II Chronicles 24:15-11.
Saturday—II Chronicles 35:20-27.

Memory Verse—Luke 12:21.

Away back in the beginning God made the world. He planned seeds and plants, vegetables, fruit and grain so that nobody need be hungry. All we have He gave us. All people are His children. If we have plenty He means us to share with others. He trusts His gifts to us and watches to see how beautifully we use them for Him. The Lord Jesus wanted us to be very sure to remember this, so one day He told the people a story of a rich man who forgot that God expected him to be a good neighbor to those around him and thought only of himself. Have one or several Juniors read the story Luke 12:16-19.

You can see how it all looked. The big house and the big barns with the fields full of ripened grain. Then you can see the men going through the fields cutting it down and others following to bind it into sheaves and the owner walking about so proud of his great loads of grain.

But if you followed him home and into his room at night you would not hear him thanking God for his abundant harvest. You would not have heard him saying that day to the reapers, "Be sure not to cut *all* the grain. There is so much—God has been so good to me, I must share with others, so leave plenty for our neighbors whose fields are not doing well, or who have no fields of their own, so they may come and glean in the corners as God said. I will feel happier if you obey me."

For God had said—have a Junior read Leviticus 19:9-10. God said that to the people when they were still wandering in the wilderness before He gave them the land, and every farmer knew what the law of God was, even if he was not kind-hearted enough to want to help others. Do you remember how Naomi sent Ruth to glean some grain for their food and how Boaz, like a good neighbor and a good child of God said—have Junior read Ruth 2:15-17.

No, the rich man could not see the needs of other people; all he could see was his barn, his grain, his bigger barns that he was going to build to hold it all and the good times he would have with the money when he sold it.

He forgot God and his neighbor. But God did not forget. God saw—and that night He spoke to the man—have Junior read Luke 12:20.

There is a story told of a selfish rich woman who died and went to heaven. "Where is the mansion in which I am to live forever?" she said to the angel. They passed many beautiful places, one especially fine. "Is this mine?" she asked in admiration. "No," said the angel, "that belongs to your gardener." "To him?" the lady asked in wonder; "why he is poor—he lives in a tiny house. I pay him enough, but he uses so much of his money to help others, the poor and sick, that he has very little left for himself." By and by they came to a poor hut—a few narrow boards and no ornaments. "What a poor place," said the lady. "It is yours," replied the angel. "I am sorry, but I did the best I could with what you sent up to me."

Read Verse 21 and ask, "What are you sending up?" Do you love to help others, to give to others for Jesus' sake? What kind of a neighbor are *you?* Do not say "when I get big and rich I will do so or so." What do you do with what you have *now?*

SEPTEMBER 25.

THE LADY WITH THE LAMP—FLORENCE NIGHTINGALE

(Miss Esther E. Martin.)

DAILY BIBLE READINGS.

"Workers Together With God"—Josiah, God's Young King.

Sunday—II Chronicles 34:1-13.
Monday—II Chronicles 34:14-21.
Tuesday—II Chronicles 22-28.
Wednesday—II Chronicles 29-35.
Thursday—II Chronicles 24:9-14.
Friday—II Chronicles 24:15-11.
Saturday—II Chronicles 35:20-27.

Scripture Lesson—Matt. 10:8.
Memory Text—James 2:17.

Once upon a time there lived a little girl named Florence Nightingale, who was very, very fond of flowers and animals, especially if they were hurt or sick. She spent much of her time in her little garden working among the plants, watering, weeding and tenderly propping the frail ones against sticks and caring for them.

All the little birds and animals in the neighborhood were friendly to her because she was so good to them and when they were hurt was always ready to nurse them until they were well again. Her father noticed this and so one day he gave her a nice sunny corner in his greenhouse to care for her pets. And what do you suppose she did? Why she opened a hospital for all her wounded animal and bird friends!

The people living around her knew she was a very good nurse because her animal patients and her sick flowers always became well and so it wasn't long until she went around the village nursing and caring for sick people too.

By and by, as all little girls do, Florence grew up. Then she decided that she wanted to learn how to be a *real* nurse, but when she told her parents they would not let her go to study for it because in those days it wasn't considered "lady-like" to go away from home and work, especially if your father had a great deal of money. And so poor Florence had to stay at home until she was a real "grown-up" lady. But all this time she kept on nursing her sick friends.

When she was thirty years old she left her home and went away to study. She became a deaconess and later studied more about nursing until she had learned all she could. Then she went back to her old home in England and taught other nurses. While she was doing this a war broke out between Russia and England. Soon there were many soldiers wounded and dying with no one to care for them. Florence heard of this and took thirty-seven other nurses and went to the front. They worked very hard and saved many of the soldiers' lives by their careful nursing.

At night Florence Nightingale would walk between the beds in the soldiers' hospital, carrying a small lamp, which she shaded with her hands so that none of the sleeping soldiers would awaken. In this way she ministered to the wants of those who could not sleep—always with a smile for them. They called her "The Lady of the Lamp."

Henry W. Longfellow dedicated a poem to her in which he speaks of her as "A Lady With a Lamp." The name of this is "Santa Filomina." (Superintendent may have one of the Juniors read this.)

The Queen of England was so pleased with her work for the soldiers that she gave Florence a medal. Then when the war was over the people and soldiers of England gave her $250,000. This was a great deal of money and would have kept her all the rest of her life, but she did not think of herself. There were so few nurses that she decided to open a school where women could learn to be nurses. This home is called the Florence Nightingale Home and is still used as a school for nurses.

Some time someone may tell you that "The Lady of the Lamp" was the founder of the Red Cross. This is not true—it was a man by the name of Henri Durant; however, it was she who really made the Red Cross work a success in England.

Florence Nightingale lived to be ninety years old and was honored by all the nations of the world. Her life, like that of her Master, Jesus Christ, was one of service.

Our life belongs to God and we must do as much as we are able with it. We are told in the second commandment of Love that we must love our neighbor as ourselves and if we have this love for our neighbor, our life will be one of service. Florence Nightingale had this love in her heart. We cannot all be Florence Nightingales, but we can do the little things for others cheerfully every day, as well as we know how. Doing these things cannot save us, but doing them as a Christian—that is showing our love for Christ—will bring us the great reward. In II John 4:20 we read, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" In Matt. 25:31-40 we are told of the reward for those who serve their neighbor. This is proof that God expects boys and girls to show their love for Him by service.

N. B.—Have children name acts of service which they perform or *could* perform daily.

Suggestive hymns: "Take My Life and Let It Be," "Christ is Kind and Gentle," "Lord Jesus, Point Thou Out the Way," "God Make My Life a Little Light," "In the Vineyard of Our Father," "Work For the Night is Coming."

HINTS FOR JUNIOR LEADERS

(*Continued from page 31*)

brothers and sisters when they were ill. Now she has finished High School and this month she is going to a big hospital to learn to be a real nurse. She believes it is one of the noblest works a girl can do. But when she was in the Junior Society she learned of the land of India with its thousands of sick people, and she heard of our hospital there. Perhaps when she has learned to be a nurse here, she will go over there to help the people. Are there not more girls who will learn to be nurses and go to help in our hospitals there?

For the Superintendent. Have the children give the exercise, "Waiting for the Doctor" (a story of medical missions in the mission lands—order from this office—5c.). Have one of the older girls recite the poem, "The Lady With the Lamp." Let one of the girls tell the story of Florence Nightingale. Different parts of the program can be pasted on pill bottles cut from white cardboard, with red and pink pills drawn in with crayon, and other parts written on paper folded like Powder Papers. Plan to have the children visit some sick and shut-ins, and make scrap books at this meeting to send to the Children's Hospital.

Posters. White cards, decorated with golden rod cut from crepe paper, and the title of the Topic and notice of meeting printed in black letters will make an effective way of advertising your September meetings. Or try these: Sept. 4—Tents cut from brown wrapping paper, flying the Christian flag, on white card, the title of Topic in large red letters, and in centre of card a picture of one of our schools or colleges. Sept. 11: Topic title printed at top of card, a drum, bugle and a Christian flag drawn on card below; at bottom of card "Learn the orders for Soldiers of the Cross at Junior League on —, at —." Sept. 18: Perry pictures of the lesson story (Perry Picture Co., Malden, Mass., 2c.), Topic title in large letters at top. Sept. 25: Title of Topic at top, and picture of Florence Nightingale (Perry Picture).

Make September a Rally month with your Juniors. Plan your work for the winter. Arrange for a rally with nearby Junior societies if possible. Decorate the room with the Luther League colors (crepe streamers), let each Junior Society have a banner with their name printed on in large letters. Have a program given by the Juniors themselves. "The Meaning of the Luther League Emblem" (1c., from this office) is a good exercise to give. Have several stories told the children, and then have someone speak on plans for the work of the winter. Follow with a social hour.

For your own meeting, plan for the Thanksgiving and Christmas meetings and for several socials at this meeting, appointing committees. Plan how best to use the Junior Topics and the Hints for same in the REVIEW. Appoint committees among the Juniors to help prepare the program for each meeting. Get the manual "Training Our Juniors," and use some of the plans given here. Try some of the plans in "101 Ways to Interest Our Juniors." (Both can be secured from this office.) Get the text book "Mr. Friend o' Man" and the Junior Program Packet. Be sure to get your Juniors started in using the Daily Bible Readings. Get some of the Senior Leaguers enlisted to help, and with these suggestions you will have a successful and profitable year of work.

AT RANDOM

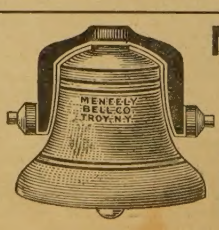
Sue—"Wouldn't you like to be as happy as a lark?"

Prue—"No, indeed. Think of the time they have to get up."—*Marine Herald.*

"I wish I was a little fish," said Jack. "Father says the ocean is full of currents, and I like currants better than anything, except bananas, apples, oranges and sweet potatoes."—*The Philadelphia Record.*

Mrs. Figgers (with newspaper)—"Do you know, Henry, that every time you draw your breath someone dies?"

Mr. Figgers—"Well, I'm sorry; but I can't help it. If I quit drawing my breath I'll die, too."—*The Classmate.*



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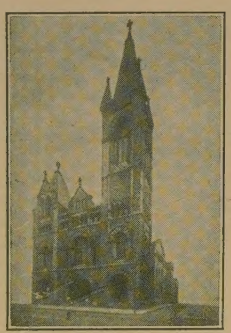

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